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*Agnew Coll. on Baptism, No.*

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THE  
C A S E  
OF  
**Infant-Baptism,**

In Five QUESTIONS.

- I. Whether Infants are incapable of Baptism?
- II. Whether Infants are excluded from Baptism by Christ?
- III. Whether it is lawful to seperate from a Church, which appointeth Infants to be Baptised?
- IV. Whether it be the Duty of Christian Parents to bring their Children unto Baptism?
- V. Whether it is lawful to Communicate with Believers, who were Baptized in their Infancy?

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*D. Hicks*

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L O N D O N,

Printed for *Tho. Basset*, at the *George* in *Fleet-street* ;  
*Benj. Tooke*, at the *Ship* in *St. Pauls Church-yard* ;  
and *F. Gardiner*, at the *White-Horse* in  
*Ludgate-street*, 1 6 8 3.

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# THE HISTORY OF THE

REIGN OF

CHARLES THE FIRST

BY  
JAMES CLAYTON  
OF THE MIDDLE TEMPLE  
ESQ.  
IN TWO VOLUMES  
LONDON  
Printed by J. Sturges, in Pall-mall  
1764

THE  
C A S E  
OF

# Infant-Baptism,

*The Previous Discourse.*

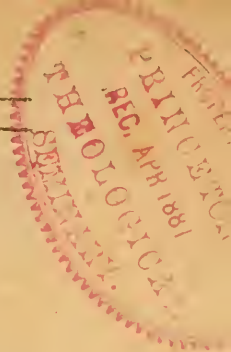
**T**HE better to prepare the mind of my Reader for what I shall say in this Discourse about Infant-Baptism, I think it requisite to premise a short Introduction.

First, Concerning the Original, And  
Secondly, Concerning the Nature of the *Jewish* Church.

Thirdly, Concerning the initiatory Sacrament into it, and the Persons that were capable of Initiation.

And Lastly, Concerning the alteration of it from the *Mosaic* into the *Christian Oeconomy*, or to express my self more plainly in the \* Scripture-phrase, concerning the alteration of the House of *Moses* into the <sup>5, 6.</sup> *House of Christ*.

As for the Original of the *Jewish* Church, it is to be referred unto *Abraham* the || *Father of the Faithfull* || <sup>Rom. 4.</sup> purely considered as a Church. But if it be considered as a Common-wealth, or as a Church under such a Political Regulation, then it is to be referred unto *Moses*, who was called, even by Heathen Writers,  
B the



\* Dionys.  
Longin.  
περι υ' λεγ.  
Sect. 7.

the \* *Legislator* of the *Jews*. These two Considerations of the *Jewish Church*, purely as a *Church*, and as a *Common-wealth*, or as a *Church* under such a mixture with a *Common-wealth* ought heedfully to be distinguished.

1. Because there is ground for such a distinction in the nature of the thing.

2. Because this distinction is made by the *Apostle*, who was of the Seed of *Abraham*, an *Hebrew* of the *Hebrews*, and by consequence very well qualified to understand the difference betwixt the *Jewish Oeconomy* as a *Church*, and as a *Commonwealth*.

First I say, there is a Ground for such a Distinction in the Nature of the thing, as is evident to any man, who is capable of considering the difference betwixt the *Church-Christian* before, and after its Union with the *Empire*. Before its Union with the *Empire*, it subsisted by it self purely as a *Church* above 300 years, in a State of *Persecution*, from *Christ* unto *Constantine the Great*; and just so the *Jewish Church* for above 400 years subsisted by it self in a State of *Peregrination* and *Captivity* from *Abraham* unto *Moses*, who brought them out of *Egypt*, and gave them the *Law*.

But Secondly, As there is ground for this distinction in the nature of the thing, so is it in effect made by the *Apostle Gal. 3. 17.* *This I say, that the Covenant that was before confirmed of God [with Abraham] in Christ, the Law which was 430 years after cannot disannul, that it should make the Promise [to Abraham] of none Effect.* Here is a plain difference made between the *Covenant* or *Promise* which *God* made with *Abraham* and his *Seed*, when he separated him from the *World* unto himself, and that *Political* one, which he afterwards made with the *Jews*, when he gave them



them the Law : And this difference is also observed, *Rom. 4. 13. The Promise, that he should be the Heir of the World, was not given to Abraham, or to his Seed through the Law, but through the Righteousness of Faith: For if they which are of the Law be Heirs, Faith is made void, and the Promise is of no effect.*

From these words, which distinguish so plainly between the Covenant which God made with *Abraham*, or the Promise, which he made unto him, and the *Law*, it is evident that the beginning of the *Jewish Church* purely considered, as a Church, is to be dated from the Covenant which God made with *Abraham*, and therefore in the second place, the way to find out the nature of the *Abrahamic*, or pure *Jewish Church*, is to consider the nature of the Covenant, or Promise upon which it was founded ; and if we examine the Scriptures, we shall find, that it was an *Evangelical Covenant*: For substance the same with that which is since made betwixt God and us through Christ. This will appear upon a Review of those Scriptures which teach us, *That Faith was the Condition of this Abrahamic Covenant ; that it was made with \* Abraham, as the Father of the faithful, and in him with all Believers, with his Spiritual, as well as Carnal Seed, proceeding from him by spiritual, as well as natural Generation ; and that the Blessings or Promises of this Covenant belonged unto them upon the same Account of their Faith.*

\* Fide autem stare iustitiam, et illic esse vitam prædictam est apud Habacuc. Ju-

stus autem ex fide vivit. Inde Abraham pater Gentium credidit. In Genes. credidit Abraham Deo, & deputatum est ei ad iustitiam. Item Paulus ad Galatas. Abraham credidit Deo & deputatum est ei ad iustitiam. Cognoscitis ergo qui ex fide sunt hi sunt filii Abrahæ, providens autem Scriptura quia ex fide, &c. Cyprian advers. Judeos. Judeos a Deo recessisse. — successisse vero in eorum locum christianos fide dominum promerentes, & de omnibus Gentibus, ac toto orbe venientes. Cyprian. ad Quirin. Testim. L. 3.



To this purpose speaketh the Apostle in the Fourth Chapter of his Epistle to the *Romans*, from the 9th. to the 15th. Verse: Cometh then this Blessedness [of *Justification by Faith*] upon the Circumcision only, or upon the Uncircumcision also? For we say, that Faith was reckoned to *Abraham* for Righteousness; how was it then reckon'd? When he was in Circumcision, or in Uncircumcision? Not in Circumcision, but in Uncircumcision; and he received the Sign of Circumcision a Seal of (*the Promises made to*) the Righteousness of Faith, which he had being yet uncircumcised that [*so believing before Circumcision*] he might be the Father (*both*) of all them that believe, tho' they be not circumcised, that righteousness might be imputed unto them also (*as his Children*) and the Father of Circumcision to them, who are not of the Circumcision only, but (*who*) also walk in the Steps of that Faith of our Father *Abraham*, which he had, being yet uncircumcised; for the Promise that he should be the Heir of the World (*in his Posterity*) was not to *Abraham*, or his Seed, through (*the Righteousness of*) the Law; but through the Righteousness (*which cometh*) of Faith: For if they [*only*] which are of the Law be Heirs, (*his*) Faith (*so much celebrated*) is made void, and the Promise made (*to it*) of no effect. So *Gal. 3.* from the 5th. to the 10th. Verse: He therefore that

\* Quoniam autem & in Abraham præfigurabatur fides nostra, & quoniam Patriarcha nostræ fidei, & prophetæ fult plenissimè Apostolus docuit in eâ Epistolâ, quæ est ad Galatas dicens, Quæ ergo tribuit vobis Spiritum et operatur virtutes in vobis — Irenæus Lib. 4. cap. 38.

ministreth unto you the (*extraordinary Gifts of the*) Spirit, and worketh Miracles among you; doth he it by the works of the Law, or by the Faith, which you have heard preached, even as (*it is written of*) \* *Abraham*,

(*he*) believed God, and it was imputed unto him for Righteousness; know ye therefore, that they which  
are

are (*the Children*) of Faith, the same are the Children of *Abraham*; and God in the Scripture foreseeing that he would justifie the Heathen through Faith preached before the Gospel unto *Abraham*, saying, In thee shall all Nations be blessed. So then they which be (*the Children*) of Faith, are blessed with faithful *Abraham* who is the Father of them that believe. Afterwards in Verse 26. Now to *Abraham*, or his Seed, or Race were the Promises [*of God*] made: He, (*i. e.* God, or *Moses* his Pen-man) saith, Not to Seeds, or Races, as if there were divers of them; but to thy Seed, *i. e.* to one of thy Seed, which is Christ. And this I say, that the (*Abrahamical*) Covenant that was before confirmed by God in Christ, the Law, which was four hundred and thirty years after cannot disanull, that it should make the Promise (*made unto Abraham*) of none effect.

From all these Texts put together, it is plain, that the *Abrahamical* Covenant, upon which the *Jewish* Church, as such, was founded, was of a Spiritual, Evangelical Nature, and perfectly verified and fulfilled in Jesus Christ, who was made of the Seed of *Abraham*, and in whom all the Families of the Earth are blessed, and whose Day *Abraham* himself saw, and rejoiced. It is farther evident from them, that this Covenant was made with *Abraham*, as the Father of Believers, and with his Posterity, not as proceeding from him by natural, but by spiritual Generation, as Heirs of his Faith, as is plain from *Rom. 4. 16.* Therefore (*the Promise*) is of Faith, that so also it might be by Grace; to the end the Promise might be sure to all the Seed (*of Abraham*) not to that only, which is of the Law; but to that also which is of the Faith of *Abraham*, who is the Father of us all, both *Jew and Gentile, that believe.* So Chap. 9. 6. &c. not as tho the Word

Word or Promise of God to them had taken none effect: For they are not all (*the*) *Israel* which are descended of *Israel*; neither because they are the Seed of *Abraham*, are they all Children (*of God's Covenant*) but ('tis said) in *Isaac* shall thy Seed be called; [*tho' Abraham had more Sons*] that is (*all*) they which are the Children of the Flesh, these are not the Children of God; but the Children of the Promise (only as *Isaac* was) are counted for the Seed.

*Phil. 3. 3.* Hence saith the Apostle in the name of the Christians, we are the Circumcision, which worship God in the Spirit, and have no Confidence in the Flesh; and it is one God which shall justify the Circumcision by Faith, and the Uncircumcision through Faith; and if ye be Christ's, then are ye *Abraham's* Seed, and Heirs, according to the Promise, *which God made unto Abraham.*

Furthermore, that this Covenant was Evangelical, and made with the Posterity of *Abraham*, not as his natural, but as his Spiritual Off-spring, will appear in the third place from the initiatory Sacrament into it, which was *Circumcision*, or cutting off the Fore-skin of the Flesh; as it is written, *You shall circumcise the Fore-skin of your Flesh, and it shall be a Sign of the Covenant betwixt me and you.* Hence the Covenant of

† ἡ δὲ ἐντολὴ τῆς περιτομῆς—τύπος ἦν τῆς ἀληθινῆς περιτομῆς, ἣν περιετέμνουμεν ἀπὸ τῆς πλάνης, διὰ πονηρίας, *Justin. Mart. Dial. cum Tryph.* ἡ δὲ ταύτην τὴν κατὰ Σάρκα περιετέμνον, ἀλλὰ πνευματικὴν, ἣν Ἐνώχ, καὶ οἱ ὅμοιοι, ἐφύλαξαν, ἡμεῖς δὲ διὰ τὸ ἑσπέρημα αὐτῆς—ἐλάβομεν *ibid.* *P. 261.* which it was the Sign, is called by \* *St. Stephen*, the Covenant of Circumcision; and Circumcision on the other hand is called by *St. Paul*, the Seal of the Righteousness of Faith; Faith, or Faithful Obedience being the Condition of that Covenant which God required of the Children of *Abraham*, and which they promised to perform. It also signified the Circumcision of the † Heart; as *Moses* said unto the People of *Israel*, *Circumcise the Fore-skin of your Hearts*, *Deut. 10. 16.* and in *Deut. 30. 6.* *The Lord thy God will circumcise*



circumcise thine heart, and the hearts of thy Seed, that thou mayest love the Lord thy God with all thine Heart, and with all thy Soul, that thou mayest live. And agreeably unto this Spiritual Signification of Circumcision, St. Paul saith Rom. 2. 28. He is not a Jew, which is one outwardly, neither is that Circumcision, which is outwardly in the Flesh, but he is a Jew, which is one inwardly; and Circumcision is that of the Heart, in the Spirit, and not in the Letter, whose Praise is not of Men, but of God.

As to the Persons who were capable of initiation into the Jewish Church by this Sacrament, we have a very plain account at the institution of it in Gen. Chap. 27. I will (saith God unto Abraham) establish my Covenant between Me, and thee, and thy Seed after thee for an Everlasting Covenant to be a God unto thee, and thy Seed after thee——Thou shalt keep my Covenant therefore thou and thy Seed after thee in their Generations; this is [The Token of] my Covenant, which ye shall keep between Me and you, and thy Seed after thee, every Male among you shall be Circumcised. And ye shall Circumcise the flesh of your Foreskin, and it shall be a Token of the Covenant betwixt me and you, and he that is eight days old shall be Circumcised among you, every Male in your Generations, he that is born in the House, or bought with Money of any Stranger, which is not of thy Seed, he that is born in thy House, and he that is bought with thy Money must needs be Circumcised, and my Covenant shall be in your flesh for an everlasting Covenant.

From this account of Persons to be Circumcised, it is plain,

First, That Gentiles who were born of \* Gentile Parents in Abraham's House, or bought with his Money, as Servants then were, and Blacks are now among us, were to be initiated into the Covenant by Circumcision, from whence it appears, that the Spiritual Race

Exod. 12.  
48, 49.

Race of *Abraham* were the Children of the *Covenant*, and that when God promised to be a God to him, and his Seed after him, he meant the Children of his Faith. Hence in all Ages of the *Jewish* Church, if any *Gentiles* embraced the *Jewish* Faith and Religion, they were admitted into it by Circumcision, and thereupon reckoned among the Posterity of *Abraham*, and the peculiar People of God, although they were not the Children of *Abraham* according to the Flesh. There were great numbers of *Gentiles* thus converted to the *Jewish* Faith and Religion, and grafted like wild Branches into the Olive-Tree, in all the Ages of the *Jewish* Church. Not to mention particular Persons, we read that many of the *Medes* and *Persians* became *Jews* in the time of *Ashuarius*, *Ester* 8. 17. \* Likewise, in the time of *David* and *Solomon*, vast numbers of the neighbouring Countreys embraced *Judaism*, and in the time of *Hyrcaus* the whole Nation of the *Idumæans* turned *Jews*, and lived in their own Country according to the *Jewish* Rites. This short account of the *Jewish* Proselytes may satisfy any Man, who is not perverted beyond cure, that the Church of the *Jews* was not founded upon, nor constituted by natural Generation, but by Spiritual Regeneration, as the Church Christian is, and that those, who were then related unto God, as Members of his Church were so, because they were the Spiritual Seed of *Abraham*, who then was and still is the Father of the Church, and Church Members, to whom he is related not in his Natural, but in his Religious Capacity, as he was a Believer, and the Father of all those that believe.

But Secondly, It is manifest from this Scriptural account of persons to be Circumcised, that Circumcision was an Ordinance of Latitude, comprehending Persons of all Ages, and that Children, and Minors not yet arrived

\* Selden de  
jure l. 2.  
c. 2.



arrived at years of Discretion, who were incapacitated, as to some ends of Circumcision, were notwithstanding to be solemnly initiated by it, as well as grown Men, who were capable of all. God was pleased to call them his; nay, they were his Property, as much as their Parents of whom they descended, he looked upon them as holy and separate, and as Candidates of the Covenant, and he thought them so well qualified for admission into it, that he would not have it put off beyond the eighth day.

He that is eight days old, or as it is in the Original, a Son of eight days, shall be circumcis'd among you. God was so far from excluding of them from Sacramental-Initiation upon the account of *natural incapacity*, that he limited the time for the administration of it, beyond which he would not have it deferr'd. And accordingly the *Jews* ever did most religiously observe it, from the time of *Abraham* unto the time of *John the Baptist*, and *Christ*, who were both Circumcised the \* eight day. Nay when any *Gentile* turned *Jew*, they immediately Circumcised his Children if he desired it; \* Luke l. i. 59. 2. 21. always understanding that Children were called and elected by God in their Parents. Thus saith God unto *Abraham*, *I will establish my Covenant between thee and me, and thy Seed after thee for an everlasting Covenant, to be a God unto thee, and thy Seed after thee.*

The great Goodness of God made him thus separate the Children with their Parents from the rest of the World, and look upon them as part of his chosen peculiar People, by which they became relatively Holy, and of a religious Consideration, and differed from the Children of Unbelievers, as much as their Parents did from the Unbelievers themselves. Since therefore God was pleased to be so gracious as to choose the

Children with their Parents, and look upon them as Holy upon their account, it is no wonder that he should oblige them to dedicate, and devote themselves unto him, by solemn initiation into his Church. I say, he called and elected them in their Parents, and with them separated them unto himself from the World, and, agreeably to the nature of this Gracious Call, and separation, he made it a sufficient qualification for their actual admission into the Church, by the initiating Ordinance, which the Children as Heathens were not capable of, because they were not so called, and chosen, and separated of God.

This was ground enough for their admission into the Church, and for God to look upon them, as Believers, though they could not make open Profession of their Faith, as *Abraham* did before he was Baptized, and it is certain, after the example of *Abraham*, all \* adult Profelytes did. But though *Abraham* professed his Faith before he was Circumcised, *Isaac* the next Heir of the Promise was Circumcised before he professed, or could profess his Faith, because if he lived he was as sure to profess it by virtue of his Calling, and Election as any adult Profelyte was to continue in the Profession of his.

In the mean time the Faith and Consent of the Father, or, if the Child had none, of the Susceptor or God-father, and of the *Congregation* under which he was Circumcised, was believed of old by the *Jews* to be † imputed to the Child, as his own Faith and Consent. They had very good Ground in the Scriptures for this Opinion, because the Infidelity and Disobedience of the Parents, in willfully neglecting, or despising Circumcision, was imputed to the Children, who were esteemed and punished as Breakers of the Covenant, when they were not circum-

\* *Selden de Synedr. l. 2. c. 3.*

† *Macchab. 2. 46. Scd. de jure lib. 2. c. 2. de Synedr. l. 1. c. 3.*

cised, as it is written, *Every uncircumcised Male, whose Flesh of his Foreskin is not circumcised, that Soul shall be cut off from his People; he hath broken my Covenant;* and therefore if the Act of Parents in neglecting to bring their Children to Circumcision was reputed theirs, much more their Act in bringing them to it might well be reputed as their Act and Deed. Thus in *Numb. 3. 28.* we find the keeping of the Sanctuary imputed to the Males of the *Cohathites* of a month old and upwards, because their Fathers actually kept it, and they were to be trained up unto it; and in *Deut. 29. 11, 12.* the *little ones* are expressly said to enter into Covenant with God, because the Men of *Israel* did so; and thus also our Blessed Lord, who took upon him the Seed of *Abraham*, although he \* *Matth. 9.* healed \* grown Persons for their own Faith; yet he † healed † Children upon the account of the Faith of † their Parents; or others who besought him for them; as it were imputing it to them for their own Faith. † *Mark 9.* *Matth. 8.* *13. John*

*Cassand. de Baptism. Infant. p. 732.*

*Vide Cassand. de Baptismo Infant. p. 729. Dr. Taylor of Baptizing Infants, Great Exemplar. Part 1. Sect. 9.*

Having now briefly discoursed of the Original, and Evangelical Nature of the *Jewish* Church, and the Initiatory Sacrament of it, and the persons that were initiated thereinto, I now proceed to make a few Observations upon the Alteration of it, from the *Mosaical* into the Christian *Oeconomy*; or from the Legal State of it under the Old Testament, into the Evangelical under the New.

For as it was the same for Substance under the Law that it was before it; so it still remains the same for Substance under the Gospel, that it was under the Law. The Foundation is the same, tho' the Superstructure and Fashion of the House be very different: For *Abra-*



*ham* is still the Father of the Faithful; and we that believe under the Gospel, are as much his Seed, and Children in God's prime Intention, and the true meaning of the Words, as those that were Believers under the Law.

Hence it comes to pass, that the Church-Christian is called in the New Testament, the New and Supernal *Jerusalem*; to let us know, that Christianity is nothing but Spiritual *Judaism*, the same City new reformed, constituted upon a new Charter, blessed with more noble and ample Priviledges than formerly; and every way better built, and more August than it was. Thus in *Rev. 3. 12.* *Unto him that overcometh* (saith the Son of Man) *I will write the name of my God, and the name of the city of my God, which is New Jerusalem, which is come down out of Heaven, from my God, that is, I will acknowledge him that holds out to the end for a person truly godly, and for a true Member of the pure Catholick Christian-Church, which is the Spiritual Jerusalem descended from above. And so Chap. 21. 2. I saw the Holy City New Jerusalem coming down from God, down out of Heaven prepared as a Bride, adorned for her Husband, meaning Jesus Christ. So in Galat. 4. Jerusalem which is from above, or the Supernal Jerusalem is [a] free [City] which is the Mother of us all.*

Hence also it comes to pass, that St. Peter in his first General Epistle, calls the Christians by those proper Titles and Appellations which God gave unto the *Jews*, as unto his peculiar People, viz. a *chosen Generation, a Royal Priesthood, an Holy Nation, a peculiar People*; which must needs imply, that the Christian Church is fundamentally, and radically the same with the ancient Church of the *Jews*. Accordingly St. Paul, tho' he was the Doctor of the *Gentiles*, yet  
compa-

compared the calling of them to the engrafting of the wild Olive-Tree into the old Olive-Trees Stock. If some of the Branches (saith \* he unto them) be bro-<sup>\* Rom. 11.</sup> ken off [*through Unbelief*] and thou being a wild Olive Branch, was grafted in amongst them, and with them partakest of the Root and Fatness of the [*Ancient*] Olive-Tree, boast not against the Branches [*so cut off*] but if thou boast [*remember that*] thou bearest not the Root, but the Root thee; and afterwards, If thou wert cut off from the Olive-Tree, which is wild by Nature, and wert grafted contrary to [*thy wild*] Nature into a good Olive-Tree, how much more shall these [*unbelieving Jews*] which be the natural Branches, be re-grafted into their own Olive-Tree? From this Comparison it is plain, that the Jewish and Christian Church are the same in the Root and Stock: And from this radical Argument that is betwixt them, it proceeds, that St. John in his Symbolical way of Writing in the *Apocalyps*, calls the Christians *Jews*: *Behold I will make them of the Synagogue of Satan which say they are Jews but are not*, Rev. 3 9.2.9. Indeed, as *Judaism* was nothing but mystical Christianity; so Christianity is nothing but reformed *Judaism*, which made our Saviour, who was the Reformer of it, say unto the *Jews*, Think not that I am come to destroy the Law, and the Prophets; I am not come to destroy, but to perfect and fulfill. And unto his Disciples, who under him were to be Master-Builders of his House, he said, That a Scribe, or Doctor rightly instructed unto the Kingdom of God, was like a Man that is an Householder, who bringeth out of his Store-house things both new and old. Thereby shewing; as *Irenæus* observes, <sup>L. 4. c. 21.</sup> that he must be a very skilful Scribe in the Old Te-<sup>& 43.</sup> stament, that was fit to make a Workman of the new. The old Testament and legall Oeconomy was to be his



\* Dr. Hammond of Infant Baptism.

his Magazine, and Storehouse, out of which he was to fetch many serviceable pieces for the new Building; and accordingly our Saviour, tho' in reforming the House of *Moses*, he was fain to pull it down, that it might be enlarged, yet both he that began the Reformation, and his Apostles, who finished it, like Men that were House-holders, used much of the Old Timber and Materials, and conformed it too, as much as they, could after the manner of the old. \* They introduced as much of *Judaism* into the Christian Religion, as the nature of the Reformation would well bear, and adhered as much as they could to the old, both in the Matter and Form of the new *Oeconomy*; and laid by few *Jewish* Rites and Customs, but such as were fulfilled in Christ and Christianity, as the Antitype and Substance of them; or else such as were inconsistent with the Nature of the Church-Christian, as it was to be a manly, free, and universal Church.

|| Ac primò ita his in rebus comparatur, ut antitypus in typi locum succedat, eumque adeo loco moveat, ut simul atque antitypus adsit, nullus deinceps typo locus, nullus usus reperiatur. *Outramus de Sacrificiis*, Lib. 2. c. 16. p. 204.

These were the two reasons for which Christ and his Apostles so much altered the Face of the Church from what it was under the *Mosaical Oeconomy*, First, because very many of the *Jewish* Rites and Ceremonies were || fulfilled in Christ and Christianity; and Secondly, because many of them were inconsistent with the nature of a manly, free and universal Church, such as Christ intended his should be.

First, then, many of the Ecclesiastical rites, and usages of the *Jews* were laid aside, at the time of Reformation, because they were fulfilled in Christ, as the Antitype, and Substance of them, as is plain from the words of the Apostle, 2 *Coll.* 16. Let no man judge you in Meat, or in drink, or in respect of an *Holyday*, or of the new *Moons*, or

of the Sabbath days, which are a Shadow of things that are to come *to pass*; but the Body is Christ, that is to say, Let no man impose upon you the Doctrine of *Mosaical Abstinence*, or condemn you for eating and drinking things prohibited by the *Jewish Religion*, or for not observing their Feasts, New Moons and Sabbaths, which are but Types of Christianity; and therefore ought to be laid aside. The like he doth shew in his Epistle to the *Hebrews*, concerning the Temple, Priesthood, Altar, Sacrifices, and the whole Temple-Service; as is plain from many Passages, whereof I shall recite some. The Priesthood being changed, there is made also of necessity a change in the Law, chap. 7. 22. The Holy Ghost, this *signifying* thereby, that the way into the holiest of all, was not yet made manifest, while, as the first Tabernacle was yet standing, which was but a *Figure* for the time then present, in which were offered both Gifts and Sacrifices; that could not make him that did the Service perfect [*and cleansed*] as pertaining to the Conscience, which stood, or consisted only in a certain use of Meats and Drinks, and divers Washings, and other carnal Ordinances imposed on them, [*as Types*] until the time of Reformation [*by Christ*] chap. 9. 8, 9, 10. So ver. 24. Christ [*with the Blood of his Sacrifice*] is not entred into the Holy Places made with Hands, which are the *Figures* of the true. And after all, ch. 10. 1. the Law having only a Shadow of the good things to come, and not the Solidity of the things themselves, can never with those [*umbratical*] Sacrifices, which they offered year by year continually make the Comers thereunto perfect.

It would make a Book of it self, to recite all the Types and Shadows of the Old Testament, which are applied

applied to Christ and Christianity by the Writers under the New. Besides what occurs in the Apostles Writings, there is much to the same purpose in the Epistle of *St. Barnabas*, which is very ancient; the Dialogue of *Justin Martyr*, with *Trypho the Jew*; and the Fourth Book of *Irenæus*, who after insisting upon many typical things, and persons in the Old Testament, at last concludes in the 38th. Chapter, *Nihil enim vacuum, nihil sine signo*; that almost every thing in it was typical, and had a mystical Reference to something under the New.

But Secondly, as many of the Ecclesiastical Rites, and Usages of the *Jewish* Church were taken away, because they were fulfilled in Christ and Christianity, so many others were annulled, as being inconsistent with the nature of the Church-Christian, as it was to be a *manly, free, and universal* Church.

First, as it was to be a *manly* Church in opposition to the legal Pedagogy of the *Jews*, as *St. Paul* called it in saying, *That the Law was but a School-master to bring them unto Christ* [Gal. 3. 24.] and that the *Jews* were under it as Children are under Tutors, and Governors, until the time appointed by the Father, the Fulness of Time, when God sent forth his Son, [ch. 4. 1, 2, 3, 4.] Hither we may refer abundance of those Precepts which concerned their Washings, and Purifications, or their Abstinence from menstruous Women, and unclean Creatures, which God imposed upon them in that State of Minority, chiefly to lecture unto them moral Purity and Temperance: For they had childish Understandings, and were, like Children, to be instructed by Symbols, and Symbolical Lessons, as is plain from the Precept about their Phylacteries, *Numbers 15. 38. Speak unto the Children of Israel, and bid them that they make Fringes in the Borders of their Garments*



Garments throughout their Generations, and that they put upon the Fringes of their borders, a Ribband of Blue, and it shall be unto you for a Fringe, that you may look upon it, and remember all the Commandments of the Lord and do them, and that ye seek not after your own heart, and your own eyes, after which ye use to go a Whoring.

But Secondly, as many of their Rites and Ceremonies were annulled at the time of Reformation, because they were inconsistent with the manly nature of the Christian Religion, so others were annulled, because they were not consistent with the free nature of it, in opposition to the Servile nature of the Jewish Church, which is excellently set forth by the Apostle. Gal. 4. 22, &c. Abraham had two Sons, the one by a Bond-maid, the other by a Free-woman, but he that was born of the Bond-maid was born according to the Flesh, but he that was born of the Free-woman, was born [by virtue of the] Promise which God made unto Abraham : Which things are an Allegory, for these [two Women] are the two Covenants. The one the Covenant which was made on Mount Sinai, which gendreth to Bondage, and this was Agar. For this Agar is [the figure of] Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is [still] in Bondage with her Children. But [Sarah is the figure of the Spiritual] Jerusalem, which is [come with Christ from] above, which is the Mother of us all.

Now this Ecclesiastical Bondage, and Servitude of the Jews, consisted in the vast number of their Religious Rites and Observances, which if a Man consider in retail as to the Days, Weeks, Months, and Years, which they were bound to observe; the multitude of Sacrifices of all sorts, which they were bound to offer; the frequent Washings and Purifications they were bound to undergo; the strict distinction they were to

make of clean from unclean Animals; the Rules and Ceremonies they were bound to observe at Births, Marriages, Burials, at Bed and Board, at Home and Abroad, in Sickness and in Health, nay, even in Plowing, Sowing, and Reaping, he shall find that they were left almost in nothing to their own Freedom and Discretion, but that the Observances, to which they were bound in almost all their Actions, took up half of their time.

Such a burdensom and grievous Economy was that under which the *Jews* lived, but yet how severe and slavish soever it was, it was suitable to the slavish temper of that People, upon whom God imposed all these Carnal Ordinances for the hardness of their hearts, and propension to Idolatry, as \* *Justin Martyr* often observes in his Dialogue with the *Jew*.

\* Διὰ το  
Σκληρο-  
καρδιον αὐ-  
τῶν, καὶ ἔν-  
χερες πρὸς  
εἰδωλολα-  
τρείαν.

They were apt to forget God, and therefore he loaded them with so many Divine Rites and Observations, that at all times and places and in every action, they might be put in mind of him, and this Ceremonial Yoke was so heavy upon them, that it was little less then intolerable, according to *St. Peter*, who said, *Why tempt ye God to put a Yoke upon the Neck of the Disciples, which neither we nor our Fathers were able to bear?* This he said in the Council at *Jerusalem*, against the believing Pharisees, who taught, that it was needful to Circumcise the *Gentile Christians*, and to command them to keep the *Mosaical Law*, not yet rightly understanding, or believing, that it was one end of *Christ's* coming to set them free from the *Mosaic Observances*, as the Apostles then declared, and as *St. Paul* afterwards instructed the *Galatians*, who were led away into this error, saying, *Stand fast therefore in the Liberty, wherewith Christ hath made us free, and be not entangled again with the Yoke of Bondage.*

Hither



Hither therefore we are to refer the annulling not so much of any particular sort of *Jewish* Ceremonies as of the whole Mass of them, even the dissolution of the whole Ceremonial Law, of which the *Jews* were grown weary, and with which they had been for a long time heavy laden, when Christ called them to take his Yoke and Burden upon them, which was to be so easie, and light.

But then in the last place, as the obligatory force of all the *Jewish* Rites and Ceremonies were taken away, because they were inconsistent with the free nature of the Christian Church : So some more especially were annulled, as being inconsistent with the universality of it, as it was to be a Catholick Church.

Hither we may refer all those which were set up by God as \* Mounds and Hedges to keep the *Jews* from mixing and conversing with their Idolatrous Neighbours, <sup>\* Mamb- nides more</sup> and their Idolatrous Neighbours from being too familiar and well acquainted with them. Such as these <sup>Nevoch. p. 3. 37.</sup> were those of not rounding the Corners of their Heads, and of not shaving of the Corners of their Beards, of not letting their Cattel gender with divers kinds, of not sowing their Fields with mingled Seed, nor their Vineyards with divers Seeds ; of not Plowing with an Ox and an Ass together, and of not wearing a Garment Linnen and Woolen. God enjoined them these, and other things in opposition to the neighbouring Idolatrous Nations, that there might be a mutual strangeness and hatred betwixt them, and that by these and other Ceremonial Singularities, they might be distinguished from the rest of the World. But then Christ coming to break down the middle wall of Partition betwixt the *Jews* and *Gentiles*, and to abolish the Enmity of Ordinances that was betwixt them, that he might make Peace betwixt them, and reconcile them both into one

Body in the Cross, it was requisite to this end, that he should abolish these, and all other distinguishing Characters betwixt them, which would have hindred the Progress of the Gospel; had it been clogg'd with Jewish Rites and Ceremonies, which were become so odious, and ridiculous to all the Gentile World.

In particular, For this reason he was obliged to change the Initiatory Sacrament, and the Seal of the Covenant of Grace, I mean *Circumcision*, by which the Jews (excepting a few\* Nations) were distinguished from all the World.

\* The ancient Egyptians, Ethiopians, Imamelites, Chaldeans.

|| Jura Verpe per Anchilum. Mart.

They were become || odious and ridiculous to all other People upon the account of it, and for this reason it would have been a mighty bar, to the Progress of the Gospel, had the Gentiles been to be initiated thereby.

Credat Judæus Apelles. Horat. Ferro succiderit inguinis oram. Petron. Mox & præputia ponunt. Juven. 1 Cor. 7. 18. Is any Man called, bring circumcised, let him not be uncircumcised. i.e. Let him not use means to attract the Præputium, which the Jews did often to avoid Shame, and Persecution in Gentile Countreys.

Furthermore, it alone was reckoned as a grievous burden by reason of the painful and bloody nature of it; and for that Reason also was laid aside, as being inconsistent with the free and easy nature of the Christian Religion; for if *Zipporah* was so much offended at *Moses*, and called him a bloody Husband upon the account of it, we may well presume how much the Gentiles would have been offended at the Apostles, and at their Doctrine, upon the account thereof.

No Religious Rite could be more ungrateful to Flesh and Blood, and therefore the Wisdom of our Lord is to be admired in changing of it into the easy and practicable Ceremony of Baptism; which was of  
more

more universal significancy, and which \* *Pagans* (as *Diabolus ipſas quoques Sacramentorum divinarum* Paganism was nothing but Judaism corrupted by the Devil) practiſed, as well as *Jews*.

idolorum myſteriis amulatur, *tingit* & ipſe quoddam, utique credentes, ac fideles ſuos — cæterum ſi Naturæ ſuperſtitiones revolvamur — nonne manifeſte diabolus moroſitatem illam Judæi æ legis initatus eſt? Tertull. de præſcrip. hæret. c. 40. O nimium faciles! Qui triſtia crimina cædis tolli flumina poſſe putatis aquâ.

Hitherto I have given the Reaſons of altering the *Jewiſh Economy*, and of reforming of it into the Chriſtian Church, but then my undertaking obliges me to prove what before I obſerved, that

\* Chriſt and his Apoſtles, who were the Reformers of it, did build with many of the old Materials, and conformed their new houſe, as much as they could, after the Platform of the old. This will appear from Baptiſm it ſelf, which was a Ceremony by which || Proſelytes both Men, Women, and Children were initiated into the *Jewiſh Church*. Though it were but a mere humane Inſtitution, or, as the diſſenting Parties uſually phraſe it, a mere humane invention; yet ſo much reſpect had our bleſſed Lord for the Antient Orders and Cuſtomes of the *Jewiſh Church*, that being obliged to lay by Circumciſion for the reaſons above mentioned, he conſecrated this inſtead of it to be the Sacrament of initiation into his Church, and a Seal of the Righteouſneſs of Faith. So likewiſe the other Sacrament of the Lord's Supper was certainly of \* *Jewiſh* Original, as hath been ſhew-

\* Veriſſimum enim eſt, quod vir doctiſſimus *Hugo Broughtonius* ad *Danilem* notavit. *Nullos à Chriſto inſtitutos ritus novos*, &c. *Grotii* opuſc. Tom. 3. p. 520. See Dr. *Hammond* in his diſcourſe of the Baptizing of Infants.

|| *Seld. de jure l. 2. c. 2. de Synedr. l. 1. c. 3.* *Lighfoot* *Horæ Hebraicæ*, p. 42. *Hammond* on *Matth. 3. v. 1.* and of the Baptizing of Infants. *Jacob Altingius* diſſert. Philologica Septima de Proſelytiſ.

\* *Mede* 1 book.

diſc. 51. b. 11. Chriſtian Sacrifice. *Grot. Opuſc.* Tom. 3. p. 510. Dr. *Cudworth* on the Lord's Supper. *Thorndike* of Religious Aſſembly. ch. 10. Dr. *Taylor's* great Exemplar p. 1. diſc. of Baptiſm. Numb. 11.



ed by many Learned Men, and the Correspondence of the Bishops, Presbyters, and Deacons, to the High-Priest, Priests and Levites, doth shew that the Subordination of the Christian Hierarchy is taken from the *Jewish Church*, as St. Jerome observes in his Epistle to *Evagrius*. *Et ut sciamus traditiones Apostolicas sumptas de veteri Testamento, quod Aaron, & filii ejus, & Levitæ in templo fuerunt, hoc sibi Episcopi, & Presbyteri & diaconi vendicent in Ecclesia.* What the High-Priest, Priests, and Levites, were in the Temple, that the Bishops, Presbyters, and Deacons, are in the Church according to Apostolical Constitution taken from the Old Testament.

Hither also is to be referred that wonderful Correspondence betwixt the Priest-hood and Altar of the *Jewish* and Christian Church, as it is most excellently discoursed by the Learned, and Pious \* Mr. *Dodwell*.

\* In his Discourse concerning

ing the one Altar, and the one Priest-hood, &c.

To all which, I may add many other Institutions, as that of || Excommunication, and of the ritual performance of Ordination, Confirmation, and Absolution of Penitents by Imposition of hands, all which are of *Jewish* Original.

|| Dr. Taylor for his great Exemplar Discipline of Baptism.

Numb. 11. *Lightfoot* on 1 Corinth. Chap. 5. Vers. 5.

Likewise, the Observation of the antient Love-Fests before the Holy-Eucharist, which for their extream inconvenience, were taken away by the \* Churches authority; the use of Festivals and Fasts; the Institution of the Lord's day, which is nothing but the Sabbath translated. In a word, the manifold and almost entire Correspondence of the Church in her publick Assemblies, and Worship with the *Synagogue*, as it

\* Concil. Sext-in Trull. c. 24.



is set forth by Mr. Thorndike, in his book of Religious Assemblies, even to the formal use of the Hebrew-word, \* Amen.

\* 1 Cor.  
14. 16.

Rom. 11. 36. Eph. 3. 21. Phil. 4. 20. 3 Tim. 1. 17. Hebr. 23. 27. 1 Pet. 4. 11. Rev. 1. 16. Rev. 1. 7. Just. Mart. Ap. 2. p. 97. Iren. l. 2. c. 10. Athan. Apol. ad const. Imper. p. 683.

Hitherto I have made a short Previous Discourse concerning many useful Particulars. As

First, Concerning the beginning, or Original of the Jewish Church.

Secondly, Concerning the Nature of it.

Thirdly, Concerning the initiatory Sacrament in-to it, and the Persons that were capable of Initiation.

And Lastly, Concerning the alteration of it from the Legal into the Evangelical Dispensation; wherein I have briefly shewed the true grounds of that blessed Reformation, and how tender Christ, and his Apostles were of Altering or rejecting, more then was necessary, or of receding more then was needful from the Jewish Church.

All these things I thought necessary to be discoursed [as *Præcognita*] to fit and prepare the Reader's mind to understand the State of the Controversy about Infant-Baptism, as it is proposed in these five Comprehensive Questions. 1. *Whether Infants are incapable of Baptism?* 2. *Whether they are excluded from Baptism by Christ?* 3. *Whether it is lawful to seperate from a Church which appointeth Infants to be Baptized?* 4. *Whether it be the duty of Christian Parents to bring their Children unto Baptism?* 5. *Whether it is lawful to Communicate with believers, who were baptized in their Infancy?* The whole merit of the Controversy about Infant-Baptism, lies in these 5 Comprehensive Questions, and I shall presently proceed to the stating of them after I have

have shew'd, that Circumcision was a Sacrament of equal *Significancy, Force, and Perfection* with Baptism, and that Baptism succeeded in the room of it, not as the *Antitype* succeeded in the place of the *Type*, but as one positive Institution succeeds in the place of another, and this also is necessary to be foreknown by the Reader, because the *Anabaptists* endeavour to shift off the force of many good Arguments, which otherwise are not to be evaded, by saying that Circumcision under the Old Testament, was a *Type* of Baptism under the New.

Now to shew that Circumcision was not a *Type* but only the Fore-runner of Baptism, we must note, that strictly and properly speaking, there was the same difference betwixt the *Type* and the *Antitype*, as betwixt the Shadow, and the Substance, or betwixt a Man and his Picture in a Glass; \* insomuch, that what was really, literally, and properly in the *Antitype*, and of perfect Efficacy and Power, was generally, but Symbolically and representatively in the *Type*, and figurative of something, which did in a more noble, perfect, eminent, and efficacious manner belong to the *Antitype*, then it did to it.

\* Deinde  
(quod  
maximè  
adverten-  
dum) id  
inter An-  
titypum  
& Typum  
interest,  
quod quæ  
revera in

Antitypo vis in-est, ea non nisi specie tenuis, aut gradu longè exiliori in Typo existerit. Enimvero quamvis Typus nonnunquam rem aliquam cum Antitypo suo communem habuerit, ea tamen res multò minus in Typo, quàm in Antitypo semper valet  
Ita ut vis rei adumbrantis virtutis in ad umbratâ repertæ nil nisi Symbolica quædam Species, aut tam exilis gradus fuerit, ut pro umbrâ quædam haberi possit.  
*Outramus de Sacrif. l. 2. c. 18.*

Thus the blood of the Legal Sacrifices were but Shadows, and Representations of the Blood of Christ, and the purging and cleansing Virtue in their Blood, serving to the purifying of the Flesh, was also but a faint and umbratical resemblance of the more noble and efficacious cleansing Virtue of his Blood which purges the Conscience from dead works. So the Brazen

zen Serpent was but a Shadow or Symbol of Christ upon the Cross, and the healing Virtue which, belonged to it, was but a figure, or shadow of that more eminent, and powerfully healing Virtue, which was in Jesus Christ. But the case is not so betwixt Circumcision, and Baptism, because Circumcision hath no Symbolical likeness with Baptism, nor any thing belonging to it common with Baptism, which doth not as literally, properly, fully, and eminently belong unto it, as unto Baptism it self.

For First, Is Baptism a Sacrament of initiation into the Covenant of Grace under the Gospel? So was Circumcision before, and under the Law. Is Baptism now a Seal of the Righteousness of Faith? So was Circumcision then. Doth it properly, and effectually confirm and establish the Covenant betwixt God and us now? So did Circumcision then, as it is written, you shall Circumcise the Flesh of your Fore-skin, and it shall be a Token of the Covenant betwixt me and you. Baptism doth nothing under the Gospel, which Circumcision did not as properly, and effectually under the Law. This was then as absolute and real a Sacrament, as that now is. This did then as really initiate true Believers, as that now doth. It never was an Umbratical Sacrament, or shadow of another Sacrament, it never did Umbratically initiate Believers, or Umbratically, and in shew and Similitude only confirm the Covenant betwixt God, and the Seed of *Abraham*; and therefore could not be a Type of Baptism, no more then the Broad Seal of *England* 300 Years ago was a Type of this.

Accordingly it is never mentioned in the New-Testament as a Type of Baptism, nor Baptism, as the Anti-type of it; but on the contrary, the only Typical Adumbrations which are found of it in the Gospel,



are such things, which have some Symbolical likeness with it, and were fitted upon that account to be Types thereof.

\* Mare  
autem il-  
lud Sacra-  
men-  
tum Bap-  
tismi fuisse  
declarat  
beatus  
Aposto-  
lus, Di-  
cens nolo enim vos ignorare. ——— Et addidit, dicens hæc autem omnia figuræ no-  
stræ sunt. *Cyprian. Ep. 69. Ed. Ox.*

The First, is the Baptizing of the *Israelites* in the \* Red-Sea. 1 *Cor.* 10. 2. Where the Red-Sea is a Type of the Water of Baptism, their passing through it, when they were delivered from *Pharoah* and his Host, a Type of our passing through that, and of our deliverance thereby from the Devil, and his Angels, and their Captain and Deliverer *Moses*, a Type of our *Saviour Christ*.

¶ Item  
Petrus ip-  
se quoque  
demon-  
strans, &c.  
*Cyprian.*  
*Ep. 74. ad*  
*Pompe-  
um contra*  
*Epist. Stephani, & in Firmilian Ep. contra eandem Epist. ad Cyprian. & in Ep. 69. Quod*  
*& Petrus ostendens unam Ecclesiam esse, &c.*

The Second is the saving of *Noah* and his Family in the Ark, the like figure whereunto, saith the Apostle, even Baptism doth also save us || 1 *Pet.* 3. 21. Here it is plain, that the Waters of the Flood were a shadow of the Waters of Baptism, the Ark a Type of the Church, and that the passing of the Ark through the Waters did prefigure our passing through the Waters of Baptism in the Ark of the Church.

But as for Circumcision it hath nothing in it Symbolical of Baptism, nor was it an Umbratical; but a real Consignation of the Covenant of Grace, every way as real, and substantial an Ordinance, as Baptism now is, and therefore succeeded in the room of it, not as the Antitype did in the place of the Type, but as one absolute Ordinance or positive Institution doth in the place of another, according to the Apostle, who saith  
unto

unto the Collossians. — In whom also ye are Circumcised, with the Circumcision made without hands, in putting off the Body of the Sins of the Flesh by the Circumcision of Christ, having been buried with him in Baptism. Collos. 2. 11, 12.

But in the second place, if we consider the Original of Baptism, as a Jewish Institution, we shall find it very improbable, that Circumcision should be a Type of it, because a Type properly speaking is a \* Symbol of something future, or an Exemplar appointed under the Old Testament to prefigure something under the New.

\* *Typus*,  
quatenus  
vox ista  
sensum  
habet  
Thologi-

cum, ita definiri posse videtur, ut sit futuri alicujus Symbolum quoddam, aut exemplum ita à Deo comparatum, ut ipsius plane Instituto futurum illud præfigeret. Quod autem ita præfiguratur illud *Antitypus* dici solet. Ouramus de Sacrificiis. l. 1. cap. 18.

But, Baptism was it self of Jewish Institution under the Old Testament; and by consequence could not be Typified, and prefigured by Circumcision, with which it was coexistent, and used with it for many years together in the Jewish Church.

The Jewish Church made it a Ceremony of initiating Profelytes unto the Law, and our Saviour liking the Institution, continued the use of it, and made it the only Ceremony of Initiating Profelytes unto the Gospel, superadding unto it the compleat Nature of an Initiatory Sacrament, or the full force of Circumcision as it was a Sign of the Covenant, and a Seal of the Righteousness of Faith.

These things being premised, let us proceed to the stating of the former Questions. And first of all,

Quest. I. *Whether Infants are incapable of Baptism?*

Which, considering what hath already been said concerning the Spiritual and Evangelical Nature of the Covenant, which God made with *Abraham*, and the initiation of young Children into it by God's especial appointment, cannot without rashness be affirmed. Nothing can reflect more dishonour upon the Wisdom of God, and the practise of the *Jewish* Church then to assert Infants to be incapable of the same privilege, which God, and the *Jewish* Church granted unto them. For God commanded them to be Circumcised, and the *Jewish* Church commanded them to be Baptized, as well adult Profelytes, and if they were then capable both of Circumcision, and Baptism, surely they are capable of Baptism now.

If they be not, from whence comes the difference? Not from the Nature of the Covenants, for the Covenant, which God made with *Abraham*, and his Seed, was, as I to have shew'd the same Covenant for substance, which he hath since renew'd with us in Christ. Nor from the Signs and Seals of the Covenant; for Circumcision was a Sign and Seal of the same Grace, or of the same Righteousness of Faith under the Old-Testament, that Baptism is now under the New.

Wherefore, since the Covenants were for substance the same, both Spiritual and Evangelical Covenants, and the Grace of those Covenants the very same, and only the Rites and Ceremonies which were Signs of those Covenants, and Seals of that Grace being different; what hinders in the nature of the thing, but that Infants who were capable of the one, should not also be capable of the other? Is Baptism a more Spiritual Ordinance then Circumcision? That cannot be, because Circumcision is a Gospel-Ordinance; I mean, an Ordinance of the Gospel which God *preached before unto Abraham*, and if the Spirituality of outward Ordinances



dinances are to be measured from the ends of their institution, then Circumcision was every way as Spiritual as Baptism, because it really signed the same Covenant, and sealed the same Grace, and was a Ceremony of Initiation to the same Spiritual Seed of *Abraham*, that Baptism now is.

Wherefore, if the relative nature of Circumcision, considered as a Sacrament, was the same under the Law, that Baptism is under Gospel, it must needs follow, that Children under the Gospel, are as capable of this (supposing no new Command to exclude them) as under the Law, they were of that; if Infant Church-Membership, or the Initiation of Infants was then no absurdity, surely it can be none now. If God under the Old Testament vouchsafed it as a gracious Privilege unto Children to be incorporated with actual Believers, and with them to be made Members of his Church; without a Prohibition to the contrary, they must needs be capable of the same Privilege still. Nay, if Infants were admitted into the Church, when the entrance into it was more grievous, and not without blood, how unreasonable is it to assert, that they are now incapable of admission into it, when the entrance into it is made more easy, and more agreeable to the natural weakness of a young and tender Child? Certainly if the *Jewish* Infants were Circumcised with the most painful and bloody Circumcision made with hands, Christian Infants, without a Special Countermand from God, must be deemed capable of the Circumcision made without hands, I mean of Baptism, which is the Circumcision of Christ. What God hath Sanctified, and Adopted, and made a Member of his Church, let no Man presume to think it incapable of Sanctification, Adoption, and Church-Membership, but yet so rash and extravagant have the profess'd Ad-

versaries of Infant-Baptism been, as to pronounce little Infants as incapable of Baptism, as the young ones of unreasonable Creatures, and that it is as vain to call upon God to send his Holy Spirit upon them, as to pray him to illuminate a Stone or a Tree.

Nay, upon this very Presumption, that Infants are incapable of Baptism, they assert Infant-Baptism to be a Scandalous abuse of the Ordinance of Baptism, a meer Nullity and insignificant performance, and scornfully call it *Baby-Baptism*, forgetting all this while that Circumcision of Infants was no scandalous abuse of the Ordinance of Circumcision, but a valid and significant Performance, and that in their Phrase there was *Baby-Circumcision*, and *Baby-Baptism* in the Jewish Church.

The reason why they conclude Infants incapable of Baptism, is taken from the consideration of their incapacity, as to some ends and uses of Baptism, which cannot be answered (say they) but by the Baptism of grown Persons, who are capable of understanding the Gospel, and of professing their Faith, and Repentance, and of submitting unto Baptism, and of having their Faith and Hope further strengthened in the use of it; but Infants being utterly incapable of understanding the Gospel, or of professing their Faith, and Repentance, and of submitting unto Baptism in which they are meerly passive, or of having their Faith strengthened in the use of it, they ought to be deemed incapable of Baptism, whose ends are so much frustrated, when it is applied unto them.

But this way of arguing how plausible soever it may seem at first hearing, is weak and fallacious, and highly reflecting upon the Council, and Wisdom of God.

First,

First, it is weak and fallacious, because it makes no distinction betwixt a *strict institution*, which is instituted by God for one, or a few ends, and precisely for Persons of one sort, and an *Institution of Latitude*, which is instituted by him for several ends, and for different sorts of Persons differently qualified for those several ends. Of the first sort, was the *Ordinance of Fringes* above mentioned, which could only concern grown Persons, because they only were capable of answering the end, for which it was instituted, viz. *To look upon them and remember the Commandments of the Lord*, and of the latter sort is the Holy Ordinance of Marriage, which was appointed by God for several ends, and for Persons differently qualified, and capacitated for those several ends, insomuch, that Persons, who are incapacitated as to some ends of Marriage may yet honestly Marry, because they are capable of the rest. All the ends and uses, for which it was appointed can only be answered by the Marrying of Persons who are capacited for procreation of *Children*, notwithstanding superannuated Persons, who are past that capacity, are not incapable Subjects of Marriage, nor is the Marriage of such invalid, or an abuse of the Holy Ordinance of Marriage, because they are capable of answering one end, for which Marriage was ordained.

This shows how fallacious the Anabaptists argue against Baptizing of Infants, because of their incapacity as to some ends and uses for which Baptism was ordained; they ought first to have proved, what they take for granted, that it was a *Divine Institution* of the first sort, which I call a *strict Institution*, and then their Argument had been good, but this they will never be able to prove, because Baptism succeeded in the room of Circumcision, which was a *Divine Institution* of the



the latter sort, and because our Saviour was Baptised, in whom there was a greater incapacity, as to the ends of Baptism, then possibly can be in *Infants*, even as he was in a greater incapacity as to answering the ends of Circumcision, then ordinary *Jewish Infants* were. *John* verily did Baptize with the Baptism of Repentance, and thereby sealed unto the People the Remission of their Sins, and therefore understanding very well that our Lord was not capable of this, and other ends of his Baptism, he forbade him, telling him, that he was fitter to be the Baptist, then to be Baptized of him; but yet as soon as our Lord gave him one general reason why he ought to be Baptized, *viz. Because it became him to fulfil all Righteousness*, he suffered him, which shews that Baptism is a Divine *Institution of Latitude*, and that in such *Institutions* the incapacity of a Person, as to some ends, doth not incapacitate him for it, when he is capable of the rest.

But Secondly, This way of arguing from the incapacity of *Infants*, as to some ends of Baptism is highly reflecting upon the Wisdom of God; who commanded young *Babies* to be Circumcised, although all the ends of Circumcision could not be answered, but by the Circumcision of adult Persons, who only were capable of understanding the nature of the *Institution*, and the nature of the *Covenant*, into which they were to enter, of professing their Faith and Repentance, and of submitting unto the bloody Sacrament, in which Children were merely Passive, and of having their Faith and Hope further strengthened upon sealing unto them the Remission of their Sins.

Wherefore, the full force of this Objection rises up against *Infant-Circumcision*, as well as *Infant-Baptism*, because *Circumcision* was instituted for the same ends, that Baptism now is, and accordingly when Men were  
 initi-

initiated by Circumcision they were to profess their Faith, and Repentance, and shortly after at their Baptism solemnly to renounce Idolatry, and all idolatrous Manners and Worship, and their idolatrous Kindred and Relations; and yet upon the desire of such Profelytes, their Children were initiated both by Circumcision, and Baptism, though they were altogether incapable of understanding, or doing those things which their Fathers did.

Wherefore, those men who argue against *Infant-Baptism*, because it doth not answer all the ends of *Baptism*, reproach the Divine Wisdom, and the Wisdom of the *Jewish Church*, not considering, that Circumcision was, and Baptism is an Institution of great *Latitude* and compass, designed on purpose by God for Children, in whom there is a capacity for some, nay, for the \*cheif ends of Baptism, as well as for Men and Women, in whom there is a capacity for all.

\*Rem  
Præcipu-  
am in Bap-  
tismo non

attendunt, hoc est testificationem divinæ benevolentiæ in socius & tutelam suam suscipientis & gratiam conferentis, &c. nam in Baptismo præcipua res est divina gratia, quæ consistit in remissione peccatorum, regeneratione, adoptione, hæreditate Vitæ æternæ, cujus sane gratiæ Infantes & Indigentes & capaces sunt. *Cassand. de Bapt. Infant.*

They are capable of all the ends of it, as it is instituted for a Sign from God towards us, to assure us of his Gracious favour, and to consign unto us the benefits of the Covenant of Grace. For their Child-hood doth not hinder, but that they may be made Members of the Church, as of a Family, Tribe, Colledge, or any other Society, nor doth it incapacitate them any more from being adopted the Children of God, then the Children of any other Person, nor of becoming Heirs of Eternal Life by virtue of that Adoption, then by virtue of any other Civil-Adoption, the Heirs to such a Temporal Estate. For Children are capable of

all acts of Favour and Honour from God and Men, and of being instated in all the Privileges of any Society, though they cannot as yet perform the Duties of it, nor understand any thing thereof. Since therefore, Children are as capable, and stand as much in need of almost all the Benefits of the Covenant of Grace, and the Privileges of Church Membership as Men, is it not as fit that the Confirmatory Sign of those *Benefits* and *Privileges* should be applied unto them as well as unto these? should a Prince Adopt a *Beggar's Child*, and incorporate him into the Royal Family, and settle a part of his Dominions upon him, and to solemnize and confirm all this, should cut off a bit of his Flesh, or command him to be washed with Water, who would count this an insignificant Solemnity, or say, that the *Child* was not capable of the Sign, when he was capable of the chief Things signified thereby? or to make a Comparison, which hath a nearer semblance with *the Case of Infant-Baptism*. Suppose a Prince should send for an attainted Traytor's *Child*, and in the Presence of several Persons assembled for that purpose, should say. *You know the Blood of this Child is attainted by his Fathers Treason, by Law he hath forfeited all Right to his Ancestors Estate, and Titles, and is quite undone, though he be not sensible of his wretched Condition. My Bowels of Compassion yern upon him, and here I restore him to his Blood and Inheritance, to which henceforward he shall have as much right, as if the Family had never been attainted. I justify him freely, and declare my self reconciled unto him, and that no spot or imputation may hereafter lay upon him, I here before you all wash him with pure water, to signify that he is cleansed from his Original Attaindure and Corruption of Blood, and that he is as fully restored to his Birth-right, as if he had never been Attaint.*

Now



Now suppose this were done for a poor attainted Infant, could any Man say that the action was insignificant, and invalid, because the Child knew nothing of it, or that he was incapable of the Sign, when he was capable of being washed from the Attaindure, and of being thereby restored to his blood, and Birth-right, which was the chief thing signified thereby?

These things should be well considered by the Despisers of *Infant-Baptism*, against whom I may urge for Precedents the Circumcision, and Baptism of the *Jewish Church*, both these, as I must often observe, were applied unto Infants as well as adult, and actual Believers under the Old Testament, and accordingly, tho' *Abraham* believed, and solemnly professed his Faith before he was Circumcised, yet I hope they will not say that God acted foolishly, in commanding *Isaac, &c.* to be Circumcised before he understood the ends of Circumcision, or could believe, much less make profession of his Belief. He was entered Sacramentally into Covenant with God before he was able to re-contract, or understand what the condition of the Covenant was, but yet I presume they will not say he was Circumcised in vain, although he was under the very same incapacity as to the ends of Circumcision, that Infants are of Baptism now.

The best way, that I know, they have of evading the force of this Argument, is by saying, that Circumcision was more proper for Infants then Baptism, because it left a significant Mark, and Character in their Flesh, whereas Baptism is a transeunt Sign, and leaves no significant Impression behind it, whereby to instruct Men and Women what was done unto them in their Infancy. But this is a meer shift.

First, Because the Mark, and Character, which Circumcision left in the Flesh of the Child, was as insignificant to him during the time of his Non-age, as Baptism is to *Christian Infants*, neither afterwards could he tell; but by the instruction of others, what the meaning of that Character was, and for what ends it was imprinted in his Flesh. And therefore, according to their way of reasoning against *Infant-Baptism*, it ought to have been deferred till the full years of discretion, when the Circumcised Person might have understood the Spiritual Signification thereof.

\* *Ezrah* 2.  
62. *Nehem.*  
7. 5. 64.

Furthermore, in answer to this Objection, I must remind them, that the Mark and Character which Circumcision left behind it, was of no force, or signification, unless it did appear from the \* Registers of the Tribes, that the Person circumcised was a Jew.

I say, the Character which Circumcision left behind it, was merely of it self of no force nor signification without the Registers, or written *Genealogies*, because without them neither the circumcised Person himself, nor the Church could know in many Circumstances whether he were a true Son of *Abraham*, or an *Egyptian*, *Ismaelite*, or *Samaritan*, who were all Circumcised as well as the Jews. If Baptism then be a *Transient*, Circumcision was an *Equivocal* Sign, and therefore these pretended circumstantial Differences signify nothing, nor make any substantial difference betwixt Circumcision and Baptism, as to the capacity of *Infants* unto both. They are capable of contracting a Spiritual Relation unto God by this, as formerly they were by that; they are capable of having their Spiritual attaindure remov'd; they are capable of receiving the Blessings of the Covenant, tho' they cannot perform the duties of it, and God may solemnly bind himself unto them, tho' they cannot as yet personally bind themselves unto him.

But

But Secondly, Allowing that Circumcision was more proper for Infants, then Baptism, yet this differently is wholly avoided by referring the Practice of Infant-Baptism not only unto Infant-Circumcision, but unto the Original Practice of Infant-Baptism in the *Jewish Church*; which understood very well, that it was but a transient rite, and left no Character upon the person, who was initiated thereby. Those therefore who take upon them to argue against Infant-Baptism from this or any other pretended reason, take upon them to censure, and condemn the *Jewish Church*, which for many Ages Baptised Infants, and Minor Proselytes into the Covenant, as well as actual Believers, and yet were never censured, or reproved for it by any Prophet, which we may presume they would have been, had Baptismal Initiation of Infants into the Covenant been so absurd, insignificant, and abusive a practice, as the Professors against Infant-Baptism vainly pretend it is.

Having now, I hope; sufficiently proved, that Infants are not uncapable Subjects of Baptism. Let us proceed to state the next Question, which is this.

Quest. II. *Whether Infants are excluded from Baptism by Christ?*

Where, in the first place, I must observe, that the Question ought to be proposed in these Terms, and not *Whether Christ hath commanded Infants to be Baptized?* For as a good\* Author observes of the River Nile, <sup>\*Herodot. lib. 2.</sup> that we ought not to ask the reason, *Why Nile overflows so many days about the Summer-solstice?* But rather *Why it doth not overflow all the Year long?* So in the Controversy about Infant-Baptism, the enquiry ought not to be, whether Christ hath commanded Infants to be Baptised? But whether he hath excluded them from Baptism? Because, considering the practise of the *Jewish*



*Jewish* Church as to Infant-Circumcision and Infant-Baptism too, it must needs be granted, that a Command from Christ, to initiate Profelytes out of all Nations into the Christian Religion, must without an exception to the contrary, be understood to comprehend Infants, as well as Men.

Dr. Stil-  
lingflut's  
Vindicati-  
on of the  
A.C.p. 100.

As for Example, suppose our Saviour had not changed the Seal of the Covenant, but instead of *Baptizing*, had said unto the Apostles, *Go, and make all Nations my Disciples, Circumcising them in the Name of the Father, and of the Son, and of the Holy Ghost*. I appeal to any Impartial Man's judgment, whether the Apostles receiving such a Commission to Circumcise Profelytes of all Nations, would not have presumed without directions to the contrary, that it was Christ's Intention that the Infants of adult Profelytes should be Circumcised as well as Profelytes themselves, according to the Commandment of God under the Old Testament, and the Practice of the *Jewish* Church.

And if a command to Profelyte and Circumcise all Nations would, without an exception, have comprehended Infants, as well as Men, why should it be imagined that the command to Profelyte and Baptize all Nations should not likewise comprehend them, seeing that Infant-Baptism, as well as Infant-Circumcision had been the immemorial Practice of the *Jewish* Church.

This is so true, that supposing our Saviour had intended the gathering of Churches among the Gentiles according to the Old Testament, and the Custom of the *Jewish* Church, he need not have expressed his meaning in any other manner, then by saying unto the Apostles; *Go Profelyte all Nations Circumcising and Baptising of them, &c.* Nay he could scarce have expressed his Intentions in a more emphatical or intelligible

telligible manner unto them, who being *Jews* must needs have the same Apprehensions as to the Subjects of Initiation, and Church-Membership under the Gospel, that they had under the Law. They had lived under a Dispensation, where Infants were initiated both by Circumcision and Baptism into the Church, and without they had been instructed to the contrary, they must naturally have understood their Commission of Baptizing to have extended unto Infants, as well as actual Believers; as if, for instance, God should now extraordinarily call twelve Men of any Christian Nation, where Infant-Baptism had been a constant and universal Practice, and bid them *go, and Profelyte the Indians, baptizing them, &c.* None of these Men could possibly imagine, that Infants were excepted out of their Commission; but common sense, on the contrary, would oblige them to understand it according to the usage of their own Church.

Besides, abstracting at present from the Controversy, Whether Christ did, or did not exclude Infants from Baptism? What reason can any Man give why he who fetched so many of his Institutions from *Jewish* usages, should exclude them from it, and recede in this Point from the *Jewish* Church.

They are every way as capable of the visible Signs of God's invisible favour, and of the Benefits of the *Abrahamical* Covenant under the New Testament, as they were under the Old, they are as fit Subjects of Baptism now, as they were of Circumcision and Baptism then, their initiation into both Churches seem to be equally rational, because, though the sign of the Covenant be altered, yet the Covenant still remains the same. In a word, there lay no Obligation upon our *Blessed Lord*, to lay aside the practice of Infant-Baptism, as being inconsistent either with the *Free*,

or

or the *Manly*, or *Universal* nature of the *Christian Church*.

Thus much I have said to shew, why the Question betwixt us and the Dissenters upon the account of *Infant-Baptism* should be, *Whether Christ hath excluded Infants from Baptism?* And not *Whether he hath commanded Infants to be Baptized?* And certainly, the Premises being considered, there is far more reason to conclude, that Christ should have prohibited Infants from Baptism, if it had been his intention not to have them Baptized, then that he should have commanded them to be Baptized, if it had been his intention to continue the practice of Infant-Baptism. For he need not have commanded his Apostles to do that, which they would naturally have done of themselves without a prohibition, and that he did not prohibit them to Baptize Infants, is now the thing to be proved, in shewing, that he did not exclude Infants from Baptism.

For if he excluded them from Baptism, he either excluded them from it directly by an express prohibition not to Baptise them, or consequentially by so limiting, and determining the Subject of Baptism, as to make it unapplicable unto them.

That he never excluded them by any express prohibition the *Anabaptists* themselves do grant, because there is no such prohibition to be found in the New Testament, but then they pretend, that it was Christ's intention that grown Persons should be the only Subjects of Baptism, because the Gospel requires, that Persons to be Baptized should first be *Taught*, *Believe*, and *Repent*.

First, The Gospel requires, that they should be *Taught*, as in *Matth. 28, 29. Go and teach all Nations Baptizing them, &c.*

Secondly,



Secondly, That they should believe, as in *Mark 16, 15.* *Go ye into all the World, and Preach the Gospel to every Creature, saying, He that Believeth, and is Baptized shall be saved.*

Thirdly, Repentance, as in *Acts 2. 38.* *Repent, and be Baptized every one of you in the Name of Jesus.*

But now, say they, these three Qualifications before Baptism, can belong to none but grown Persons, to Men and Women, at years of discretion, and therefore none but such ought to be Baptized. And accordingly, we find that Baptism was practised upon these terms throughout the History of the *Acts*, and in *Hebr. 6. 1. 2.* Repentance and Faith are mentioned as prerequisite qualifications to Baptism in these Words, *Not laying again the Foundation of Repentance from deadly works, and of Faith towards God, of the Doctrine of Baptismes.*

These are the Arguments, by which the Adversaries of Infant-Baptism endeavour to prove, that Christ so limited the subject of Baptism, as to exclude Infants from it. But in this they are grievously mistaken, because these, and the like Texts do of themselves no more prove, that grown persons are the only Subjects of Baptism, then the words of the Apostle *2 Thess. 3. 10.* prove that grown Persons only are to eat. The Apostles words are these: *When we were with you this we commanded you, that if any would not work, neither should he eat.* From whence in their sophistical way it may be argued thus.

It belongs only to grown Persons to eat, because the Apostle requires, that Persons who eat, should first Work; but now this Apostolical qualification of working can belong to none but grown Persons, and therefore none but such ought to eat.

I have made use of this Parallel instance to shew how inconclusive the former way of arguing against Infant-Baptism is in it self, and how impossible it is to prove from the Texts above-mentioned, or any other like them, that Baptism is restrained to grown Persons, because none but grown Persons can be Taught, Believe, and Repent. And I will further discover the weakness and fallacy of this Argument from a familiar Comparison, which any common Capacity may understand.

Suppose then there were a great Plague in any Country, and God should miraculously call eleven, or twelve Men, and Communicate unto them a certain Medicine against this Plague, and say unto them. *Go into such a Countrey, and call the People of it together, and teach them the Virtues of this Medicine, and assure them, that he that believeth, and taketh it from you shall Live, but he that believeth not, shall Dye.*

Upon this Supposition I demand of these Dissenters, if the words of such a Commission would be sufficient for the Missioners that received it, or any others to conclude, that it was God's intention, that they should administer his revealed Medicine to none, but grown Persons. *Because they only could be called together, and taught the Virtues of it, and believe or disbelieve them who brought it.* No certainly, this way of arguing would not be admitted by any rational Man, because the Children would be as capable of the Medicine, as the Men, though they were ignorant of the benefits of it, and merely passive in the Administration thereof.

Wherefore seeing Children, as I have shewed, are capable of the benefits of Baptism, and seeing the Apostles who received a Commission to go and Teach, and Baptize all Nations, Or, as it is in the words of St. Mark, to Preach the Gospel to every Creature, saying,  
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*He that Believeth and is Baptized shall be saved.* I say, seeing Children are capable of the benefits of Baptism, and the Apostles, who received this Commission, knew them to be capable of it, and to have had both Circumcision, and Baptism administered to them in the *Jewish* Church, how should they, or any others imagine from the tenure of such a Commission, which was given unto them, as Planters of Churches, but that it was Christ's intention that Children, as well as grown Persons were to be Baptized?

Should God in the days of *David*, or *Solomon*, have called eleven or twelve Prophets, and given them the same Commission, which [*Mutatis Mutandis*] Christ gave to his Apostles, bidding them go and teach all Nations the Law, Circumcising, and Baptizing of them in the name of the God of *Abraham*, and teaching them to do whatsoever he had commanded them, I say, should he have sent them out to preach the Law to every Creature, saying, *He that believeth, and is Circumcised, and baptized, shall be saved, but he that believeth not shall be damned*, would a Commission so worded have been of it self a sufficient ground for them to think, that it was God's intention to restrain Circumcision and Baptism to adult Persons, contrary to the practise of the *Jewish* Church? Or, if in a short History of their Mission, and Undertaking, we should have read, that they Circumcised, and Baptized as many Proselytes, as gladly received their word, would this have been an Argument that they did not also Circumcise and Baptize the Infants of those believing Proselytes, according to the Laws, and Usages of their Mother Church? No certainly, such a Commission to Proselyte Strangers to the *Jewish* Religion, could not in reason have been strained to prejudice the customary right of Infants to Circumcision, and Baptism, and therefore in parity of



reason, neither could the Apostles so understand their Commission without other Notices, as to exclude Infants from Sacramental Initiation into the Church.

The plain truth is, their Commission was a direction how they should profelyte Strangers to Christianity, according to the nature of propagating a new Religion in strange Countreys, as it is set forth by the Apostle, Rom. 20. 14. *How then shall they call on him, in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a Preacher? And how shall they Preach unless they be sent?* Accordingly they were sent out to Preach, or to Disciple Men, and Women by Preaching, and to Baptize as many of them, as should upon their Preaching Believe, and Repent. But though the Order of Nature required that they should proceed in this Method with grown Persons, as the *Jews* were wont to do with Profelytes to the Law, yet it did not hinder, that they who had been born, and bred *Jews*, should initiate the Infants of such Profelyted Persons, according to the usage of the *Jewish* Church. What need Christ have said more unto them, when he sent them out, then to bid them *Go, and teach all Nations; Baptizing them in the Name of the Father, &c.* Or, to *Preach the Gospel to every Creature*, and tell them, *that he that would believe the Gospel, and be Baptized, should be saved.* But then the respective sence of these words could only concern adult Persons, and their qualification for Baptism, but could in no reason be construed by them, to exclude Infants, but only unbelieving Men, and Women, whereof none were to be admitted into the Church by Baptism, before they were taught Christianity, and had confessed their Faith and Sins. Should God, as I said before, call twelve Men of any Church, where Infant-Baptism had been the constant and undoubted practice,

practice, and bid them go, and Preach the Gospel in the *Indies* to every creature, and to say, *He that believeth the Doctrine which we Preach, and is baptized with the baptism which we Administer, shall be Saved*: I appeal to any Dissenter upon the account of Infant-Baptism, whether he thinks that these Men, bred up to the practice of Infant-Baptism, could in probability so interpret this *Commission*, as to think, that it was God's intention, that they should exclude the Infants of believing, Profelytes from Baptismal admission into the Church.

The Professors against Infant-Baptism, put the greatest stress upon these words of our Saviour : *He that believeth, and is baptized, shall be Saved* : But if they would well consider the next words, they would find, that Infants are not at all concerned in them, because it follows, *but he that believeth not shall be Damned*. The same want of Faith, which here excludes from Baptism, excludes also from Salvation, and therefore it cannot be understood of Infants, unless they will say with the \* Original Anabaptists, that the same incapacity of believing which excludes them from Baptism, excludes them from Salvation too. Wherefore, it is plain, that the believing, and not believing in that Text, is only to be understood of such as are in capacity of hearing, and believing the Gospel ; that is, of grown Persons, just as the words in *Job. 3. 36. He that believeth on the Son of God hath Everlasting Life, and he that believeth not shall not see Life, but the Wrath of God abideth on him*.

Thus far have I proceeded to shew, how *inconclusively* and *absurdly* the *Anabaptists* go about to prove, that *Infants* ought to be excluded from Baptism from the fore-mentioned Texts, which speak of the order of, and their Qualifications for Baptism Profelyting grown Persons ; and as little success have they with

\* *The Petrobustians. vid. Casandri præfat. ad Duc. Jul. Cl. & præfat. advers. Anabaptistas.*

with some others, which they bring to shew how *unprofitable* Baptism is for Infants, as that in *1 Pet. 3.21*. Where the Apostle tells us, that *external Baptism of putting away the filth of the Flesh*, of which Infants are only capable, signifies nothing, *but the answer of a good Conscience towards God*, of which, say they, Infants are altogether incapable; to which the answer is very easy; that another Apostle tells us, that *external Circumcision* of which Infants were only capable, *profited nothing without keeping the Law*, which Infants could not keep, nay, that the *outward Circumcision*, of which Infants were only capable, *was nothing*, but that the *inward Circumcision of the heart, and in the spirit was the true Circumcision*, and yet Infants remaining Infants were utterly incapable of that; so that their way of arguing from this and such like Texts, proves nothing, because it proves too much, and stretches the words of the Apostles unto undue consequences, beyond their just Meaning, which was only to let both *Jews* and Christians know, that there was no resting in external Circumcision, or Baptism, but not that their Infants were unprofitably Circumcised, and Baptized.

So weak, and unconcluding are all the Arguments, by which the *Anabaptists* endeavour from Scripture, to prove, that Christ hath limited the Subject of Baptism unto grown Persons; put them all together they do not amount to any tolerable degree of probability, much less unto a presumption, especially if they be put in the ballance against the early and universal practice of the Catholick Church. Had not the Church been always in possession of this practice, or could any time be shewed on this side the Apostles, when it began. Nay, could it be proved, that any one Church in the World did not Baptize Infants, or that any con- sidera-



considerable number of Men otherwise Orthodox, did decline the Baptizing of them upon the same Principles, that these Men do now, then I should suspect that their Arguments are better then really they are, and that Infant-Baptism might possibly be a deviation from the rule of Christ. But since it is so universal, and ancient a practice, that no body knows when, or where it began, or how from not being it came to be the practice of the Church, since there was never any Church Antient or Modern, which did not practice it, it must argue a strange partiality to think, that it could be any thing less, then an Apostolical Practice, and Tradition, or the Original use of Baptism in its full Latitude under the Gospel, which it had under the Law. *Had the \* Churches erred they would have varied (saith Tertullian) but what is one and the same amongst them all, proceeds not from error but Tradition. Or, as St. || Augustine saith upon this Subject, That which the Universal Church doth hold, and was never instituted by Councils, but was always retained in the Church, we most rightly believe to have descended from nothing less then Apostolical Tradition.*

\* Ecquid verisimile est tot ac tantæ in unam fidem erraverint? Nullus inter multos eventus unus est.

Exitus variasse debuerat error doctrinæ Ecclesiarum. Quod autem apud multos unum invenitur, non est erratum, sed traditum. Tertull. de præscriptione Hæret. c. 28.  
|| De Baptismo contra Donat. l. 4. c. 24.

\* *Menno*, one of the most learned of the *Anabaptists* about the time of the Reformation, was so pressed with this way of arguing, that he acknowledged Infant-Baptism to be as old, as the time of the Apostles, but then he said, it proceeded from false-Apostles, and false-Teachers in the Apostles times. But if it came first from false Apostles, and false-Teachers, in the time of the Apostles, how came it to pass that we heard nothing of that Innovation in the Writings of the Apostles or of their Companions and Contemporaries, such as

\* Cassand. advers. Anabapt. p. 675.

St.

St. Clement, St. Ignatius, St. Polycarp, &c? How came St. John who survived unto the latter end of the first Century to pass it over in silence, or how came the Spirit in the Revelations, which by his Pen reprov'd so many abuses in the Churches, not to censure this? It is very strange, that none of the Pen-men of the Holy-Ghost, nor none of their Assistants, and Companions should animadvert upon so scandalous an abuse of the Holy-Ordinance of Baptism, which in a short time would fill the Church with sham Christians, and destroy the Essence thereof. In like manner, if it came in by false Teachers, in the next Age to the Apostles, how came it to pass that none of the famous Saints and Martyrs, who flourished then, oppos'd it as a dangerous Innovation, nor gave us any account thereof? They wrote against the Heresies of Simon, Menander, Saturnus, Corinthus, Ebion, Valentinus, Basilides, Marcion, &c. but we find nothing in them against Infant-Baptism, though we are sure from \* *Irenæus*, and || *Tertullian*, that it was practis'd in that Age.

\* Omnes enim veniunt [Christus] per semet ipsum salvare, omnes, inquam, qui per eum renascuntur ad deum, infantes, & parvulos, & pueros, & juvenes, & Seniores. i. e. Christ came to save all by himself, all, I say, who by him are born again to God, Infants, and little Ones, and Boys, and Young and Old. In the Ancient Writers Baptism is called Regeneration, and Baptized Persons are said to be Regenerate, or born again, according to the Scripture, which calls it Λατρὸν παλιγγενεσίας the washing of Regeneration, Tit. 3. 5. Hence saith Just. Mart. Apol. 2. Ἐπειτα ἄγονται ὑφ' ἡμῶν ἐνθα ὕδατος ἐς, καὶ τρόπον ἀναγεννήσεως, ὃν καὶ ἡμεῖς αὐτοὶ ἀναγεννήθημεν, ἀναγεννώμεθα. So hath Phavorinus observed, παλιγγενεσία τὸ ἅγιον Βάπτισμα λέγεται, Holy Baptism is called Regeneration, and those who would see more proofs of it, may consult *Suicerus* in the words Ἀναγέννησις and παλιγγενεσία. Dr. Ham. on Matth. 19. 28. John 3. 5. *Selden de jure l. 2. c. 4.* But if after all this-evidence any Anabaptist will say, that renascuntur in this place of *Irenæus*, doth not signify Baptized, or born again of Water, then it must signify Regenerated, or born again of the Spirit; and if Infants, and little Ones can be born again of the Spirit, then they are capable of being born again of Water, or of being Baptized, as *Vossius* argues disp. de Baptismo. p. 181.

|| De Baptismo. Where what he speaks about deferring the Baptism of Infants, shews that it was the practice of the Christians in that Age, Pro cuiusque personæ conditione, ac dispositione etiam ætate, cunctatio Baptismi utilior est, præcipiè tamen circa parvulos. Quid enim necesse est, si non tunc necesse, sponsos periculo ingeri? — Quid festinat innocens ætas ad

ad remissionem peccatorum? But this Opinion of his that it was more convenient to defer the Baptism of Infants, was his own singular opinion, as much as that was of deferring the Baptism of Virgins and Widows, till they were Married, which follows in the next words. *Non minore de causa innupti procrastinandi, &c.* And he shews the same cause why he would have the Baptism of Children, and un-married Women deferred, for, fear they should be tempted to renounce Christ after Baptism. *Siqui pondus intelligent Baptismi, magis timebunt consecutionem, quam dilationem: fides integra secura est de salute.* But then how absolutely necessary he thought Baptism for Infants in case of extreame danger is evident from other Passages, as Cap. 13. *Quum vero prescribitur nemini sine Baptismo competere salutem,* and Cap. 17. *Sufficiat scilicet in necessitatibus utarius, scilicet, aut loci, aut temporis, aut persone conditio compellit. Tunc enim constantia succurrentis excipitur, quoniam reus erit perditum hominis, si super sederet prestare, quod liberè potuit.* So likewise in his Book *de anima*. Cah. 39. *Adeo nulla fermè Nativitas Munda est Ethnicorum— Alioquin Meminerat dominicæ definitionis, nisi quis nascatur ex aquâ, & Spiritu non ibit in regnum Dei, i. e. Non erit Sanctus. Ita omnis anima eousque in Adam censetur, donec in Christo recensatur, tum diu immunda, quam dieu recensatur.*—

*Ignatius, Polycarp, Papias*, who were all the || Scholars of *St. John*, as likewise *Justin Martyr, Athenagoras*, and *Hegeſippus*, were all contemporary with *Irenæus* who was\* the Disciple of *Polycarp*, (and who as he tells us in several places of his Works, conversed with several Antient + *Presbyters*, that had lived in the Apostles times, of whom he had enquired after the Apostles Practises) and yet this inquisitive Father says nothing against Infant-Baptism though we are sure from him and his contempory *Tertullian*, that it was then of general practice in the Church.

|| Act.  
Mart.  
Ignat.

\* Ep. Irenæi ad florinum.  
Advers.  
Hæres.  
Lib. 3.  
Chap. 3.  
Lib. 5.  
Chap. 33.

+ Epist.

ad Florinum. Advers. Hæres. Lib. 2. Chap. 39.

What meant all these Men to let such a pestilent practise pass uncondemned, which in a short time, would leave none in the Church but *Mock Christians*, and so prevail against the Catholick Church, which our Lord promised the Gates of Hell should not prevail against? What, would not the Holy-Ghost preserve so much as one Church among so many, from such a dangerous error, but suffer them all to embrace



\* Nunc  
omnes  
Ecclesiæ  
errave-  
rint, de-  
ceptus sit  
& Aposto-  
lus de Te-  
stimonio  
redden-  
do Nul-

it without Opposition? \* Would he suffer them all so soon to Apostatize, and to practise, and believe otherwise, then Christ had taught, and the Apostles preached. No ! It is impossible, that they should all consent in such a dangerous error, or that they should all peaceably, and tamely submit to it without opposition, or that such an alteration should be made without Observation no body can tell how, or when.

lam respexerit Spiritus Sanctus, uti eam in veritatem deduceret, ad hoc missus à Christo, ad hoc postulatus de patre, ut esset doctor veritatis. Neglexerit Officium dei billicus, Christi Vicarius, Sinens Ecclesias aliter interim intelligere, aliter credere, quam ipse per Apostolas prædicabat. *Ecquid verisimile est tot ac tantæ in unam fidem erraverint.* *Tertull. de præscript. Hæreticorum. c. 28.*

Wherefore these Dissenters are very unreasonable in charging the Church universal with *apostacy* from Christ upon the account of Infant-Baptism, and in striving to throw her out of the possession of such an ancient, and general practise merely by such indirect and consequential Arguments from the Scriptures, as the *Ancient Fathers* never drew from them, nor we can admit against their general practice and *consent*. Certainly those places of the \* New Testament ; which requires a *Profession of Faith, and Repentance, in grown Persons* before Baptism, were understood by the *Ancient Fathers*, they undoubtedly had well read and considered the History of Baptism in the Acts of the Apostles, but yet they never drew this absurd *Consequence* from them, that because *Faith, and Repentance* were to go before Baptism, which is an *Institution of Latitude, in Adult Persons*, that therefore Baptism was not to go before

\* Neque  
verò Igno-  
ta fuerunt  
Ecclesiæ,  
& priscis  
Ecclesiæ  
patribus  
Evangelicæ  
& Apostolicæ  
Scripturæ  
loca in  
quibus præ-  
nitentia,

& fides unà cum Baptismo requiri videntur. Sciebant enim probe hæc ad adultos.

— *Cassand. Præfat. Advers. Anæbapt.*

Faith.

Faith, and Repentance in Children and Minors, as both Circumcision, and Baptism in the like case were wont to go before them in the Jewish Church. They knew the difference betwixt the admission of actual and potential Believers, and also knew it was a very great inconsequence to argue from the Qualifications, which the Gospel requires in those, to the exclusion of these. I freely acknowledge to them, that no Arguments are equal to the Scriptures, when the Interpretations of them are not doubtful, yet when they are so, I appeal to any sober Dissenter of this, or any other persuasion, whether the harmonious practice of the ancient Churches, and the undivided consent of Apostolical Fathers be not the most sure and authentical Interpreters, that can be betwixt Men, and Men. They thought Infant-Baptism lawful, and valid, and no abuse of the Ordinance of Baptism, and let any modest and moderate Man judge, whether so many Famous \* Saints and Martyrs, so neer the Apostles times, should fall into such a delusion, as to conspire in the practice of Mock Baptism, and of making so many Million of Mock-Christians, and Mock-Churches, or that a little Sect, which must have separated from all the Ancient, as well as Modern Churches, that were ever yet discovered, should be in a great, and grievous error themselves.

See Dr. Taylor of Baptizing Infants great Exemplar. Sect. 9. part 2.

\*Hanc desipere prædita sæcula, ut tot millibus parvulorum per mille, & eo amplius annos illustrorum Baptisma tribuerent

& à Christi temporibus usque ad vos, non veros ei Christianos, sed Phantasticos crearent? Sæcine cæcatus est orbis terrarum, tantaque huc usque caligine involutus, ut ad aperiendos oculos suos, & ad tam diuturnam noctem illustrandam post tot patres Martyres, pontifices, & universarum Ecclesiarum principes vos tamdiu expectarit? Petrus Abbas Cluniacens. apud Cassandr.

Having now shew'd First, That Infants are not incapable of Baptism.

Secondly, that they are not excluded from it by *Christ*; but that on the contrary, we have very convince-

ing Reasons to presume, that the Baptism of *Infants*, as well as of grown Persons, was intended by him. Let us now proceed to make a fair and impartial enquiry upon the Third Question.

Quest. III. *Whether it is lawful to separate from a Church, which appointeth Infants to be Baptized?*

And this, considering what I have said upon the former Questions, must be determined in the Negative, *Whether we consider Infant-Baptism only as a thing lawful, and allowable, or, as a thing highly requisite, or necessary to be done.*

I know very well, that my Adversaries, in this Controversy, will be apt to deny this distinction betwixt *lawful* and *necessary*; as acknowledging nothing in Religious matters to be lawful, but what is necessary, according to that common Principle imbibed by all sorts of *Dissenters*, That *nothing is to be appointed in Religious matters, but what is commanded by some Precept, or directed unto by some special example in the Word of God.*

Hence they ordinarily say, Can you shew us any Precept or Example for Baptizing Infants in the New Testament, if you can, we will grant, that the appointment of it is lawful, but if you cannot, we disallow it as unlawful, nay as an *Usurpation*, and will never be of a Church, which so Usurpeth it over the *Consciences* of Men.

This way of arguing is plausible to the Vulgar, and would be very good, were there such a Principle in the Scripture, as this, from whence they argue, *viz.* That *nothing is to be appointed in Religious matters, but what is warranted by Precept, or Example in the Word of God.* Wherefore, as the Men with whom I have to deal in this Controversy, are generally Persons of good natural *Understandings* :



So in the First place, I beg them to consider, that there is no such Rule in the Scripture, as this, and therefore those, who teach it for a Scripture-rule, or Precept, do themselves impose upon Mens *Consciences*, as bad as *Papists*, and, like them and the *Pharisees* of old, teach the Traditions of Men for Doctrines of God. On the contrary, the Gospel tells us, that *Sin is the Transgression of a Law*, and that *where there is no Law, there is no Transgression*, and according to this plain, and intelligible Rule, though the Baptizing of *Infants* were not commanded in the Scriptures, yet the Church would have Power and Authority to appoint it, upon supposition that it is not forbid.

Secondly, I desire them to consider the absurdity of this pretended Scripture-rule, in that it takes away the distinction betwixt *barely lawful*, or allowable, and necessary, and leaves no Negative meane betwixt *necessary* and *sinful*, but makes things forbidden, and things not commanded to be the very same.

Thirdly, I desire them to consider, what a slavish Principle this is, and how *inconsistent* it is with the free, and manly nature of the *Christian Religion*, under which we should be in a far more servile, and Childish condition, then the *Jews* were under the Law, which as it is evident from the Feast of Purim, and from the *Institution of Baptism among the Jews*, allowed private Persons to practice, and the Church to appoint things of a Religious nature, which God had not commanded to be done.

Lastly, I entreat them to consider, how utterly impracticable this pretended Principle is, as might be proved from the contrary practice of all those, who advance it against Ecclesiastical Authority, and particularly from their own practice, in Baptizing grown Persons, who were bred up from *Infants* in the *Christian Religion*.

*Religion, and in admitting Women to the Lords-Supper, who were not admitted to the Passeeover, nor Paschal-cup of Blessing, without any Precept, or Precedent for so doing in the Word of God.*

This little well considered, is enough to obviate all Objections against my first Assertion, *viz. That it is not lawful to separate from a Church which appointeth Infants to be Baptized, upon supposition, that Infant-Baptism is barely lawful, and allowable, but if any man desire further satisfaction, as to this point, he may have it abundantly in the case of indifferent things, to which I refer him, it being more my business to shew here that Infant-Baptism is at least, a lawful, and allowable thing.*

To prove this, I need but desire the Reader to reflect upon the State of the two first Questions : For if Infants be as capable of Baptism under the Gospel, as they were of Circumcision under the Law, and if Christ have not excluded them from it nether directly, nor consequentially : Otherwise, if Baptism be an *Institution* of as great Latitude in its self, as *Circumcision* its *Fore-runner* was, and Christ hath not determined the administration of it to one Age, more then one Sex : Once more, if Children may be taken into the *Covenant* of Grace, under the Gospel, as well as under the Law, and Christ never said, nor did anything which can in reason be interpreted to forbid them to be taken in. In a Word, If they are capable of all the Ends of Baptism now, that they were of Circumcision then, and of having the Privileges of Church-Membership, and the Blessings of the *Covenant* consigned unto them, and Christ neither by himself, nor by his Apostles did forbid the Church to satisfy and fulfil this their capacity : Or last of all, If Christ hath only appointed Baptism instead of *Circumcision*, but said nothing to determine the Subject of it, then it must needs follow, that

that *Infant-Baptism* must at least be lawful, and allowable, because it is an indifferent, and not a forbidden, or sinful thing. But upon this supposition, that it were left undetermined, and indifferent by Christ, it might like other indifferent things be lawfully appointed by any Church, from which it would be a Sin to sepearate upon that account. For in this case, Churches might safely differ in their practice about *Infant-Baptism*, as they do now in the Ceremonies of Baptism; and those who lived in a Church which did practise it, ought no more to sepearate from her for appointing of it, then those who lived in another Church, which did not practise it, ought to sepearate from her, for not appointing thereof.

Thus much I have said, I hope with sufficient moderation, upon supposition, that all I have written upon former Questions, doth but satisfactorily prove, that *Infant-Baptism* is only lawful, and not highly requisite and necessary; but then if it be not only lawful, but highly requisite and necessary, so that it ought to be appointed, then it must needs be much more sinful to sepearate from a Church, which appointeth *Infants* to be Baptized.

Now, as to the requisite necessity of *Infant-Baptism*, supposing that my Reader bears in memory, that I have said upon the last Question, (to make it appear with the highest degree of credibility, that Christ instituted Baptism for Infants, as well as grown Persons, and that the Apostles, and their Companions practised *Infant-Baptism*) I must here entreat him further to observe, that there is a two-fold necessity in matters of *Christian Faith* and practice, one which proceeds from plain dictates of natural reason, or from plain and *express words of the Gospel*, where the sense is so obvious and clear, that no sober Man can mistake it, or doubt  
of.



of it, and another which proceeds from *the general Scope and Tenor of the Gospel, or from doubtful places in it so, or so understood and interpreted by the unanimous voice, and practice of the antient Catholick Church.*

The first degree of necessity is founded on ostensive certainty, and demonstration, wherein there is no room left for Objection.

And the Second is founded upon violent presumption, where the Objections on one hand are insufficient to move, or at least to turn the Ballance, if put in the Scale against the other, which is weighed down [*Mole universatis Ecclesiæ*] with the authority of the Universal Church. And because this Rule, like others, is not so intelligible without an Example, I will add some *Instances* of things, which are necessary to be believed, and practised by every good Christian under both these Notions of necessity, that they may be better understood.

According to the First Notion of it, it is necessary to believe, that *Jesus Christ is the Messias, and the Son of God*, because it is delivered in expresse words of Scripture.

And according to the Second Notion of it, it is necessary to believe, that *he is of the same substance with the Father, and equal unto him, and that there are three distinct, and coequal Persons in the God-head, which are all but one God*, because these Doctrines, though they are not to be found in expresse words in the Gospel, yet they are to be collected from several places of it, which were always so interpreted by that antient Catholick Church.

Again, according to the First Notion of necessity, it is necessary for all Men to believe the Word of God, whether spoken or written, because natural reason teacheth us so to do.

And

And according to the Second Notion of it, it is necessary to believe the Books contained in the New Testament, to be the Word of God, and no other (how Divine, and Orthodox, and Antient soever they may be) because they, and they only have been received for such by the antient Catholick Church.

Inlikemanner as to matter of practice, by the First sort of Necessity, it is necessary for *Christians* to assemble together to Worship God, because Reason, and Scripture plainly teach them so to do.

And by the Second sort it is necessary, that they should assemble themselves periodically to Worship God on every first day of the Week, because the Observation of the *Lords Day*, appears to be a Duty from several places of the New Testament, as they are interpreted to this sense by the universal Practice of the antient Catholick Church.

To proceed, according to the First Notion of Necessity, Church-Government is necessary, because it is enjoined by the Dictates of Common reason, and most expresse places of Scripture.

And according to the Second Notion of it, it is necessary, that the Church should be governed by Bishops (where they can be had) distinct from, and Superiour to *Presbyters*, because this *Government* appears to be instituted by Christ from several Passages of the *New Testament*, as they are explained by the uniform practice of the Primitive Catholick Church.

Furthermore, according to the first sort of necessity, it is necessary to administer the *Lords Supper*, because our Saviour hath commanded it in expresse words.

And according to the Second, which is also an *indispensable* degree of Necessity, it is necessary to administer it to *Women*, though they *never* were admitted to the Passeeover, or Paschal *Postcenium*, which answered

unto it, because we can prove from some probable places of the New Testament, that they were admitted unto it, as those places are in equity to be interpreted by the universal practice of the Antient Primitive Church.

To conclude, according to the former Notion of Necessity, it is necessary to Baptize, because our Lord hath commanded it in expresse words.

And according to the Second, It is in like manner necessary to Baptise Infants, because we can prove their Baptism from the Scope, and Tenor of the Gospel, and from many Passages of it, as they are interpreted according to the practice of the Antient Primitive Church.

First, From the Scope and Tenor of the Gospel, which it is reasonable to presume, would extend the Subject of Baptism, as far as the Jewish Church extended the Subject both of Circumcision, and Baptism.

And Secondly, from many Passages in the Gospel, whereof I shall recite some. *Except a Man be Born again of Water, and of the Spirit he cannot enter into the Kingdom of God.* John 3. 5. *Suffer the little Children to come unto me, and forbid them not, for of such is the Kingdom of God.* Mark 10. 14. *The three noted places, which inform us, that the Apostles baptized whole Households, as of Stephanas* 1 Cor. 1. 16. *Lydia* Acts 16. 15. *and the Jayler* Acts 16. 33. *The Unbelieving Husband is Sanctified by the [BELIEVING] Wife, and the Unbelieving Wife is Sanctified by the [BELIEVING] Husband; else, were your Children [Common, or] Unclean, but now they are Holy,* 1 Corin. 7. 14. *And were all Baptized unto Moses in the Cloud, and in the Sea.* 1 Corin. 10. 2.

The requisite necessity of Infant-Baptism, may be fairly concluded from these Texts.

For



For the First seems to make Purgation by Water, and the Spirit equally necessary for all : *ἐὰν μὴ πλῆ, unless one be born again, &c.*

\* Alioquin meminerat dominicæ definitionis nisi quis nas-

catur ex Aquâ & Spiritu non introibit in Regnum Dei, id est, non erit Sanctus, ita omnis anima usque eo in Adam censetur, donec in Christo recensatur, tamdiu immunda, quamdiu recensatur. *Tertull. de Animâ. cap. 39, 40.* Pro hoc & Ecclesia traditionem suscepit ab Apostolis etiam parvulis Baptismum dare——quia essent in omnibus genuinæ sordes peccati, quæ per aquam & spiritum ablui deberent. *Orig. in Ep. ad Rom. l. 5. & in Luc. Hom. 14.* Propterea Baptizantur & parvuli, nisi enim quis renatus, &c. Omnes venit [*Christus*] per semetipsum salvare, omnes inquam, qui per eum renascuntur in Deum Infantes parvulos & pueros, & juvenes, & seniores. *Irenæus l. 2. c. 39.*

From the \* Second, it is reasonable to conclude, that little Children are capable of *Profelytism*, or entering into the *Covenant* after the *Jewish* manner, when they are brought unto it by others.

\* *Tertullian de Bapt. ait quidem dominus, nolite prohibere illos ad me*

venire. This he saith by way of Objection, which shews, that this Text was in his time understood for Infant-Baptism, but then because it was his present Opinion, that Cunctatio Baptismi præcipue circa parvulos *was* utilior, *he answers*, Veniant dum adulescunt, veniant dum discunt, dum quò veniant docentur.

First, Because they are declared \* capable of the Kingdom of God.

\* *Cassandri de Baptism. Infant. p 730. || Dr. Ham. of Infant-Baptism. Sect. 22. 28.*

And Secondly, Because || the Original words *ἐλθεῖν πρὸς*, are the same with *προσλθεῖν*, from whence the Word *Profelyte* doth come.

From the Third, it is reasonable to conclude, That they Baptized the Children upon the Conversion of the Parents, after the Custome of the *Jewish* Church.

† From the Fourth, it is reasonable to believe, That the Fœderal Holiness of Believers Children makes

† *Tertull. de anima.*

*c. 39.* Hinc enim & Apostolus ex Sanctificato alterutro sexu Sanctos procreari ait, tam ex seminis prærogativâ, quàm ex institutionis disciplinâ. *Cæterum*, inquit, *immundi nascerentur*, quasi designatos tamen sanctitatis, & per hoc etiam salutis intelligi volens fidelium filios, ut hujus spel pignora, Matrimoniiis, quæ retinenda censuerat, patrocinaretur. Alioqui meminerat.

them Candidates for Baptism, and gives them a right unto it.

And the Fifth makes it reasonable to conclude, from the Type to the Antitype, that if the *Jews* with their Children were umbratically Baptized unto *Moses* in the one, that Christians and their Infants should be really Baptized in the other.

\* *Rom. 5.* To all which may be added \* other Texts, which  
*Psal. 51. 5.* have been alledged by the Antients both || before and  
*Rom. 3. 23,* after the *Pelagian* Controversy, to prove the Baptism  
*24. Job. 3.* of Infants necessary, to wash away their Original Sin,  
*5. 6. 2 Cor.* which makethem obnoxious to Eternal Death.  
*15. 21. 22.*  
*2 Cor. 5. 14.*

*15. Job.*

*14. 4.* Vid Voss. hist. Pelag. lib. 2. part 2.

|| Voss. hist. Pelag. p. 1. Theſ. 6.

I say, the requisite necessity of *Infant-Baptism*, might be fairly concluded from these Texts, without the Tradition of the Antient Church, though without it I confess, it could not be demonstrated from them, as the Doctrines of the Trinity, and the Deity of the Holy Ghost may be fairly, and sufficiently proved from those Texts, which the Orthodox bring for them, without Antient Tradition, though without it, they could not be demonstrated from them, because they do not assert it in express words.

But then, as those Texts in Conjunction with Tradition, do put those Doctrines out of all reasonable doubt: So do the other, which I have cited in Conjunction with the practice of the Antient Church, put the requisite necessity of Infant-Baptism out of Question, because the Church in the next Age unto the Apostles practised Infant-Baptism, as an Apostolical Tradition, and by consequence, as an Institution of Christ.

In like manner, as the Intrinsical Arguments taken from the Style, Sanctity, Dignity, and Efficacy of the Holy Scriptures, and the perpetual Analogy, and Conformity of the several Books contained in them, are by themselves but probable, and no demonstrative reasons, that all the Books contained in the Canon, and no other, are the Word of God, but in conjunction with the Testimony, and Authority of the Antient Catholick Church, amount to a Demonstration: So, though the Texts, which I have cited, are of themselves but probable Arguments for the requisite necessity of Infant-Baptism, yet in concurrence with such a Comment upon them, as the practice of the next Age unto the Apostles, and all Ages since, from one Generation to another, they amount to such a demonstration, as is called in *Logick*, *Demonstratio ducens ad absurdum*; and are a violent Presumption, that Children ought to be Baptized. I might run on the Parallel, as to the other Instances of Episcopal Government, the admitting of Women to the Communion, and the Observation of the Lord's day; and therefore let the Adversaries of Infant-Baptism consider well with themselves, Whether rejecting of it after a Concurrence of such Texts, and such a Tradition to establish it, they do not teach others, especially *Atheists*, pure *Deists*, and *Sabbatizers*; to which I may add *Sceptics*, *Socinians*, and *Quakers*, a way to deny all the rest.

Thus much I have said concerning the *requisite necessity* of Infant-Baptism, to shew that it is not lawful to seporate from a Church for appointing of Infants to be Baptized, when there are such cogent reasons arising from the concurrence of Scripture, and Antiquity to presume, that Infant-Baptism was an Apostolical Tradition, and an Institution of Christ. And I have designedly called it a *requisite*, to distinguish it from an  
absolute.



absolute necessity, lest the Reader should think, I were of St. *Augustin's* Opinion, who thought Baptism indispensably necessary to the Salvation of Infants, so that a Child dying unbaptized, through the carelessness, or Superstition of the Parents, or through their mistaken Belief of the unlawfulness of Infant-Baptism, were \* infallibly damned.

\* Potest  
proinde  
rectè dici  
parvulos

sine Baptismo de corpore exeuntes in damnatione omnium mitissimâ futuros. Multum autem fallit, & fallitur, qui eos in damnatione prædicat non futuros, dicente Apostolo Judicium ex uno delicto — *August.* de peccat merit. & remiss. contra Pelag. l. i. c. 16. Vid. & contra *Julianum* Pelag. l. 5. c. 8.

|| Articles  
of Religi-  
on, Artic.  
27.

No, I intended no such severe Conclusion, (because we ought not to tie God to the same means, to which he hath tyed us) but only to shew that the Baptism of Young Children is antecedently necessary, and || in any wise to be retained in the Church, as being most agreeable with the Holy Scripture, the Apostolical Practice, and the Institution of Christ. And to set this way of arguing more home upon the Consciences of those, who Dissent from the Church upon the account of Infant-Baptism, I appeal unto them, Whether Scripture, and Antiquity, standing against Infant-Baptism in the same posture of evidence, that they now stand for it, it would not be unjustifiable for any sort of Men to separate from the Church, for not Baptizing Infants, as they do now for Baptizing of them.

Let us suppose, for Example, That the Disciples of Christ, instead of rebuking those, that brought little Children unto him, had brought them to him themselves; and he had been much displeased at them for it, and said, *I suffer not Little Children to come unto me, for the Kingdom of God is not of such:* Let us put the case, That two Evangelists had recorded this supposed Story,  
and

and accordingly we had been assured, by the Writers of the two next Ages to the Apostles, that then there was no Baptizing of Infants, and that the Apostles Baptized them not, and that there never was any Church in after Ages which did practice Infant-Baptism: Upon this Supposition, I appeal unto them, Whether it would not be highly unreasonable to separate from all the Churches in the World, for not allowing of Infant-Baptism against the Concurrence of such a Text, to the contrary, and the sense and practice of the Catholick Church.

The case, which I suppose one way, is the real case the other, only with this difference, that the supposed case would have but the benefit of one Text, whereas the real hath the benefit of many in Conjunction with Tradition; and therefore, seeing there are so many Texts, and such a Cloud of Witnesses for Infant-Baptism, Why should it not be looked upon as one of the common Notions of Christianity, like the *Parallel Doctrines* above-mentioned, though it be not commanded (especially when, as I have shewed there was no need of commanding of it) in express Words.

I know the *Dissenters* of all sorts, and especially those, for whose sake I am now writing, are bred up in great prejudice, and sinister Suspicions against Tradition, declaiming against it, as very uncertain, and against the use of it as very derogatory to the sufficiency of the Word of God. But as to the first part of their Objection against the certainty of Tradition, I desire them to take notice, that there is a certain, as well as an uncertain; an undoubted, as well as a doubted, a true, as well, as a pretended Tradition, as there are true, certain, and undoubted, as well as pretended, and uncertain Scriptures, and that there  
are

are sure ways whereby ingenious, and inquisitive Men, may satisfie themselves, which is one, and which is the other.

The way then to find out true and undoubted Tradition, as *\* Vincentius Lirinensis* teacheth, is to try it by these three Tests. *Universality, Antiquity, and Consent.*

First by *Universality*, if all the Churches, where-soever dispersed, or how different soever in their Languages, and Customs do believe, or practice such a Doctrine.

Secondly, *Antiquity*, If what all the Churches all the World over doth so believe or practice, was no innovation but Believed, and practised in the Ages next to the Apostles, when such Fathers governed the Churches, or such Famous Men lived in them, as knew the Apostles, and conversed with them, or lived near unto those, or with those Apostolical Men, who so knew them, or conversed with them, or lived near unto them.

Thirdly, *Consent*, If it appear that such a Doctrine was the consentient belief or practice of all the Fathers in those Ages, or of all except a very few, who had no proportion to the rest.

To which I will add, First, That this Tradition must be written, and not Orall. And

Secondly, that it must be proved in every Age from Books that were written in it, and whose Authors, whether under their own, or under borrowed Names, had no interest to write so.

And therefore, though the Testimonies for Infant-Baptism in the *Constitutions*, going under the name  
of



of \* *Clemens Romanus*, and the book of Ecclesiastical Hierarchy, bearing the name of || *Dionysius the Arciopagite*, are of no authority as to the first Century, when *St. Clement*, and *St. Denis* lived ; yet they are most excellent authorities for the third, and fourth Century, when they were written, because they had no interest to write for Infant-Baptism. The like, I may say, of the Testimony which the ||| Ancient and Judicious *Author of the Answers to the Orthodox concerning some Questions*, gives of Infant-Baptism, it is of no authority as for the second Century, when *Justin Martyr*, whose name it bears, flourished, but being a disinterested writer, it is of excellent authority for the third, when it was written.

\* L. 6 c. 19.  
 Βαπτίζετε  
 δὲ υἱοὺν  
 τὸ νήπιον.  
 — Baptize  
 your In-  
 fants, and  
 educate  
 them in  
 the Disci-  
 pline, and  
 Admoniti-  
 on of God,  
 for faith  
 our Lord,  
 Suffer Lit-  
 tle Chil-  
 dren to  
 come unto  
 me, and  
 forbid  
 them not.

|| C. 7. Where arguing for Infant-Baptism he saith, of this we say the same things, which our Divine Ministers of Holy things instructed by Divine Tradition brought down to us.

||| Quæst. & respons. 56. Where he saith, that there is this difference betwixt Baptized, and unbaptized Infants, that Baptized Infants enjoy the good things of Baptism, which those, that are not Baptized do not enjoy, and that they enjoy them by the Faith of those, who offer them to Baptism.

So much for the *Test* whereby to try certain, and undoubted from uncertain and doubted Tradition, and happy had it been for the Church of God, if all Writers at the beginning of the Reformation, had made this distinction, and not written so, as many of them have done, against all Tradition without any discrimination ; whereas Tradition, as I have here stated it, is not only an harmless thing, but in many cases very useful and necessary for the Church. It was by Tradition in this sense, that the Catholics, or Orthodox defended themselves in the fourth Century against the *Arians*, and the Church of *Africk* against the *Donatists*, and the *Protestants* defend themselves, as to the Scripture-

Canon, and many other things against the Innovations of the *Papists*. And therefore, in answer to the Second part of their Objection against Tradition, as detracting from the Sufficiency of the Scriptures, I must remind them, that the Scriptures, whose sufficiency we admire, as well as they, cannot be proved to be the Word of God without Tradition, and that though they are sufficient, where they are understood to determine any Controversy, yet to the right understanding, and interpretation of them in many points, Tradition is as requisite, as the \* practice of the Courts is to understand the Books of the Law.

\* *Lex car-  
rit cum  
praxi.*

This is so true, that the *Anabaptists* themselves cannot defend the Baptizing of such grown Persons, as were born, and bred in the Church merely from the Scriptures, in which the very Institution of Baptism hath a special regard unto Profelytes, who from *Judaism*, or *Gentilism*, would come over unto the Christian Faith. Accordingly they cannot produce one Precept, or Example for Baptizing of such as were born of Christian Parents in all the New Testament, but all the Baptized Persons we read of in it, were *Jews*, or *Gentiles*; and therefore they cannot defend themselves against the *Quakers*, [who for this, and other Reasons, have quite laid aside Baptism] without the Tradition, and Practice of the Church.

Quest. IV. *Whether it be a Duty incumbent upon Christian Parents, to bring their Children unto Baptism?*

To state this Question aright, I must proceed in the same order, that I did upon the last.

First, in arguing from the bare lawfulness, and allowableness of Infant-Baptism.

And Secondly, From the necessity thereof.

As

As to the lawfulness of it, I have already shewn upon the last Question, That there is no necessity of having a Command, or Example for to justify the practice of Infant-Initiation ; but it is sufficient, that it is not forbidden to make it lawful, and allowable under the Gospel. Nay, I have shewed upon the Second Question, that of the two, there is more reason that Christians should have had an express command to leave off, or lay down the practice of Infant-Initiation, because it was commanded by God in Infant-Circumcision, and approved by him in Infant-Baptism (which the Jewish Church added to Infant-Circumcision) under the Legal State. Commands are usually given for the beginning of the practice of something, which was never in practice before ; but to justify the continuation of an anciently instituted, or anciently received practice, it is sufficient, that the Power, which instituted, or approved it, do not countermand, or forbid it : and this, as I have shewn, being the case of Infants-Initiation, the Initiation of them by Baptism under the Gospel, must at least be lawful and allowable, and if it be so, then Parents, and Pro-parents are bound in Conscience to bring them unto Baptism in Obedience unto the Orders of the Church. For the Church is a Society of a People in Covenant with God, and in this Society, as in all others there are Superiors, and Inferiors, some that must order, and some that must observe Orders, some that must Command, and some that must Obey ; and therefore, if the Catholick Church, or any Member of it commands her Children to observe any lawful thing, they are bound by the Common-Laws of all Government, and by the Precepts in the Gospel, which regard Ecclesiastical Order and Discipline, to observe her Commands. Obey them (saith the \* Apostle) who have the

\* Heb. 13.  
17.



Rule over you, and submit your selves unto them, for they  
 \* *Act. 16.* watch for your Souls. Accordingly we read that St. \*  
 4. Paul, as he went through the Grecian Cities delivered the Christians the Decrees, which the Apostles had made at Jerusalem, to keep; but I think, I need not spend more time in the Proof of a thing, which all *Dissenters* will grant me, for though they differ from us, as to the Subject of pure Ecclesiastical Power, yet they all agree, that there is such a Power, and that all lawful Commands proceeding from it, ought to be Obey'd.

Wherefore, if Infants are not incapable of Baptismal Initiation, as is proved under the first Question; nor excluded from it by Christ, as is proved under the Second; but on the contrary, there are very good Reasons to presume, that Christ at least allowed them the benefit and honour of Baptism, as well as grown Persons: then the Ordinance of any Church to Baptize them must needs lay an Obligation of Obedience upon the Consciences of Parents, and Pro-parents, who live within the Pale of it, because the matter of that Ordinance is a thing not forbidden, but at least, allowed by Jesus Christ.

But because People, when they are once satisfied with the lawfulness, are wont, especially in Church-matters, to enquire into the expediency of their Superiors Commands; and to obey them with most Chearfulness, and Satisfaction, when they know they have good reasons for what they ordain; therefore, least any one whom perhaps I may have convinced of the bare lawfulness of Infant-Baptism, should doubt of the expediency of it, and upon that account be less ready to comply, I will here proceed to justify the practice of the Church in this Particular; by shewing

First,

First, That Baptismal-Initiation is very beneficial and profitable for Infants.

And Secondly, That the Baptizing of them conduceth very much to the well-being and edification of the Church.

First then, Baptismal-Initiation is very beneficial and profitable for Infants, because they are capable of the Benefits, and Priviledges of Baptism.

This I shewed in general before, under the first Question, and now I will shew it in a more particular manner of Induction, by insisting upon the several Ends, for which Baptism was ordained.

First then Baptism was ordained, That the Baptized Person might be thereby solemnly consecrated unto God, and dedicated to his Service, and I hope I need not prove, that Children are capable of this benefit; since *Jewish Infants* were Consecrated to God by Circumcision; and the Scripture tells us, that \* *Sampson* \* *Judges* was a *Nazarite* from the Womb, and that *Samuel* from 13. 15. the time of his Weaning, was dedicated unto the Lord.

Secondly Baptism was ordained, That the Baptized Person might be made a Member of Christ's Mystical Body, which is the Holy Catholick Church. This is a great, and honourable Priviledge, and no Man can deny, but *Infants* are as capable of it under the New, as they were under the Old Testament. Nay, so far are they from being under any Natural Incapacity, as to Church-Membership, that they are ordinarily born free of Kingdoms, Cities, and Companies; and therefore, why any Man should think it not so proper for the Church-Christian to be as indulgent to them, as the *Jewish* Church was, and Civil Societies usually are, I profess I cannot tell.

Thirdly,

Thirdly it was ordained, That the Baptized Person might by that Solemnity pass from a State of Nature, wherein he was a Child of Wrath, into a State of Adoption or Grace, wherein he becomes a Child of God.

For by our First Birth we are all Children of Wrath.

But by our Second Birth in Baptism, we are made Children of God: And why it should be so improper for a Child to pass in this solemn manner from one Spiritual, as well, as from one Temporal State to another, or be Solemnly Adopted by God, as well as Man, or

Lastly, Why a Child may not be Adopted under the Gospel, as well, as under the Law? I am confident, those who are willing to defer the Baptism of Infants, would be puzzled to give any rational account.

In the Fourth place, Baptism was instituted for a Sign to Seal unto Baptized Persons the pardon of their Sins, and to confer upon them a Right of Inheritance unto Everlasting Life; but Baptism hath this effect upon Infants, as well as upon adult Persons, for it washes them clean from \* Original, as it doth Men, and Women both from Actual and Original Sin. I say,

\* De hoc etiam David dixisse

credendus est illud, *qui in peccato concepit me mater mea*, pro hoc & Ecclesia ab Apostolis traditionem suscepit, etiam parvulis Baptismum dare. Sciebant enim illi, quibus mysteriorum secreta commissa sunt divinatorum, quia essent in omnibus gentium sordes peccati, quæ per aquam & spiritum ablui deberent. *Origen*, in Ep. ad Lous. l. 5. *ἡ ἀπὸ τῆς Ἀδὰμ κοινὴ πάντων ἑστίν*. Contra Celsum l. 4. Quanto magis prohiberi non debet Infans, qui recens natus nihil peccavit, nisi quod secundum Adam carnaliter natus contagium mortis antiquæ primâ Nativitate contraxit. *Cyprian*, in Ep. ad Fidum: Those that would see more Testimonies out of the Ancients about Original Sin, before the time of the *Pelagian* Controversy, may consult *Irenæus* l. 4. cap. 5. l. 5. cap. 16. l. 3. cap. 20. l. 5. cap. 14. 17. 21. and many more cited out of *Just. Mart.* in Dial. cum Tryph. *Tatianus* his Scholæ, *Athanasius*, &c. by *Vossius* in his Hist. Pelag. l. 2. part 1. Th. 6. Vid. *Concil. Carthag.* 112.



it washes them clean from Original Sin, and seals the Pardon of it, and the assurance of God's favour unto them, and being cleansed by the washing of Regeneration from the guilt of that natural vitiosity which they derived from *Adam*, and which made them obnoxious to the displeasure of God; they become reconciled unto him, and acquire as certain a Right to Eternal Life, upon their justification, as any actual Believer in the Word. I cannot deny, but they may be saved without Baptism, by the extraordinary, and uncovenanted Mercies of God, and so may actual Believers, who die unbaptized, if they did not condemn Baptism; but then the hopes which we ought to have of God's Mercy, in extraordinary Cases, ought not to make us less regardful of his sure, ordinary, and covenanted Mercies, and the appointed means, unto which they are annexed.

But in the Fifth place, Baptism was ordained, That being admitted into the Covenant, and ingrafted into Christ's Body, we might acquire a present Right unto all the Promises of the Gospel, and particularly unto the promises of the Spirit, which is so ready to assist Initiated Persons, that it will descend in its influences upon them at the time of their Initiation in such a manner, and measure, as they are capable thereof.

This the Primitive Christians found by experience to be so true, that they called Baptism, by the names of \* *Illumination*, *Grace*, and *Unction*; and we need not doubt, but they talked, as they felt; and for this reason, they Baptized Infants, because they knew that they acquired a Right unto the same Spirit by Baptism, who would be sure to preside, and watch

\* Hebr. 6. 4. Καλεῖται δὲ  
ταῦτα τὰ ἑστὸν φώτισμος,  
Just. Mart. Apol. 2. 94.  
ἀλυσον καλῶμεν, χάρισμα,  
Βάπτισμα, χρίσμα, φώ-  
τισμα. Gregor. Nazianz.  
Orat. 40.

¶ Vid. Cypriani Ep. 1.  
ad Donatum.

over them, and act upon their Souls according to the measure of their capacity, and prevent them in their very first doings with his Gracious Helps.

Wherefore, though it should be granted, that the Holy-Ghost cannot be actually conferred upon Infants in Baptism, by reason of their natural incapacity (as *Anabaptists* rashly assert) yet the Baptizing of them is not frustraneous, as to this great End of Baptism, because they thereby acquire an actual Antecedent Right to the Assistances, and Illuminations of the Holy Spirit, which they shall receive, as soon, and as fast, as their natural incapacity removes.

This distinction betwixt having the Spirit, and having a Right unto the Spirit, holds not only in Infant-Baptism, but in the Baptism of Hypocrites, and Secret Sinners, who by submitting unto the Ordinance of Baptism acquire an actual Antecedent Right unto the Spirit, although they are in a moral incapacity of receiving the Graces of it, till their Hypocrisy is removed. Nevertheless, their Baptism is not ineffectual as to this End, but is a means of conferring the Holy-Ghost upon them without re-Baptization, because though they cannot receive it at the moment of their Baptism, by reason of their Hypocrisie, as sincere Penitents do, in whom there is no such Moral Impediment; yet by virtue of it, they will be sure to receive it afterwards, as soon, as they shall in any degree become capable thereof.

Those are the Blessings, and Benefits, consequent upon Baptism by God's appointment, of which Infants are as capable, as actual Believers, and let any Impartial Man judge, Whether it is more for their benefit, that this manifold capacity in them should be actually answered by the timely Administration of Baptism, or that it should lay void and unsatisfied, till they came

to years of Discretion? Which is best for a Child that hath the *Evil*, to be Touched for it, while he is a Child, or to wait till he is of sufficient Age to be sensible of the Benefit? Or to make one Comparison more, which would be best for a Traytors Child, to be presently restored to his Blood, and Estate, and his Princes Favour, or to be kept in a meer capacity of being restored till he was a Man?

But besides these Benefits which are consequent upon Baptism by God's appointment, there is another no less profitable to young Children, which will justify the practice of *Infant-initiation*, and that is to have such an early pre-engagement laid upon them, which without the highest Baseness and Ingratitude, they cannot afterwards retract. No Person of common Ingenuity, who hath any sense of honour, or any tolerable degree of Conscience within him, can without shame and horror break those Sacred Bonds asunder, by which he was bound to God, in his Infancy, when he comes to Years of understanding; but on the contrary, will think himself in Honour, and Gratitude, bound to own, and stand to the Obligation, which he then contracted, when he was graciously admitted to so many Blessings and Privileges, before he could do any thing himself towards the obtaining of them, or understand his own good. It would argue a Person to be of a very ill nature, and untoward Disposition to break such solemn Fœderal Vows, and therefore, we see that Children generally do readily take upon themselves their Baptismal Obligations, when they come to the use of reason, whereas were they left alone, to their own Freedom, when they would be Baptized, they would be apt to put it off from time to time, through the averiness that the corrupt nature of Man hath to such strict,

L

and



and Spiritual Engagements, and in such a State of Liberty, as this, Men would need, as many, and as earnest Exhortations unto Baptism, as unto the Lord's Supper; and in such an Age, as ours is at least, reluct as much to come unto that, as we see by experience they do unto this. Wherefore, upon Supposition that Christ doth but allow Children to be brought unto him in Baptism, The Wisdom of the Church is highly to be applauded for bringing them under such an early, and beneficial pre-engagement, and not leaving them to their own liberty at such years, when Flesh, and Blood, would be apt to find out so many Shifts, and Excuses, and make them regret to be Baptized.

And therefore in the Second place, as the Baptism of Infants is very Beneficial, and profitable unto them: So it conduceth very much to the well-being, and edification of the Church, in preventing those Scandalous and Shameful delays of Baptism, which grown Persons otherwise would be apt to make, putting of it off till the time of some great sickness, as many were wont to do in the third and fourth Century, when being not Baptized in their Infancy, they did ordinarily receive Baptism, as *Papists* now receive extream *Unction*, when they were ready to expire.

For, as it is usual now for Persons to defer the receiving of the Lord's Supper, for fear of Damnation, mistaking the Apostle, where he saith, *He that Eateth and Drinketh unworthily, Eateth, and Drinketh Damnation to himself*: So in those ages it was usual for Persons to defer their own, and their Childrens Baptism out of a \* kind of Novatian Principle, for fear

\* Dr. Caves  
Prim. Chri-

stian. part 1. ch. 10. ἀλλὰ φοβῆν διαφθεῖναι τὸ χάρισμα. — Greg. Nazianz. Orat. 40. p. 647. & 649. Sed mundus rursus delinquit, quò male comparetur diluvio, itaque igni destructionis, sicut & homo, qui post Baptismum delicta restaurat. *Tertull.* de Baptismo. Ἀλλὰ δ' ἔδοικα φοβῆναι τὸ τῆς φύσεως ἡμῶν εἰς ἀμαρτίαν ἔυκολον καὶ διὰ τὸ τοῦ πρὸς τὴν χάριν παλιγγενεσίας βραδύνειν. *Greg. Nyssen* de Baptismo.

that if they fell into Sin after Baptism there would be no place for Repentance, mistaking that place of the Apostle, where 'tis said, that *if they, who were once enlightened* [i.e. Baptized] *fall away, it is impossible to renew them again unto Repentance.*

Now the Baptizing of Children being deferred by their Parents out of this Superstitious fear, they, when they came to be Men and Women, put the doing of it off for several Reasons, and Pretences, which we learn out of the Writers of those times.

Some deferred it out of Worldly Love, and a Carnal loathness to renounce their sinful Pleasures, and take upon them the Yoke of Christ. Some put it off pretending want of leisure through multitude of worldly business; others out of laziness, and careless negligence. Others were wont to plead the insufficiency of their knowledge, others the inconveniency of the present time; others would not be Baptized, but at such a time, or in such a place, as such a City, or such a River, or by such a Person, or in such a Company. Some would put it off upon a pretence of not having such, or such Relations present, others would decline it upon the account of some small Expences, that attended it; others because they relucted to confess their Sins, others because they favoured not the Doctrine of the Holy-Trinity, or to comply with the *Arians*; some because they would imitate the Example of Christ, who was not Baptized till the 30th. Year of his Age, and some out of fear of Persecution.

This happened formerly to the great shame, and dishonour, of the Christian Religion, though the <sup>\* \* Gregor.</sup> Fathers sharply and vehemently Wrote, and Preached <sup>Nazianz.</sup> against it; and therefore, upon supposition of the bare <sup>Greg. Nyss.</sup> lawfulness, or indifferency of Infant-Baptism, I can <sup>and St.</sup>

not but approve the Wisdom, and Prudence of those Churches, which appoint it, because the practice of it doth prevent such shameful, and scandalous Neglects of Baptism, which to the great prejudice of Christianity; as Experience hath taught us, would otherwise arise in the Church.

Thus much upon enquiry into the lawfulness, and expediency of Infant-Baptism, to shew Christian Parents what an indispensable Obligation lies upon their Consciences to bring their Children to be Baptized in Obedience to the Church, which hath appointed Infant-Baptism; but then if Infant-Baptism be not only necessary because the Church hath appointed it, but the Church hath appointed it because it is necessary, and in any wise to be retained, then this antecedent sort of necessity doth yet lay a stronger Obligation upon the Consciences of Parents to initiate their Children as being most agreeable to the practice of the Apostles, and the Intention, and Will of Christ.

First, As being most agreeable to the practice of the Apostles, who it is highly to be presumed, authorized the practice of Infant-Baptism, because, it was practised in the next Age unto them.

And Secondly, As being most agreeable to the Intention, and Will of Christ, who it is to be presumed, would have forbidden, and countermanded the *Jewish* practice of initiating Infants, if he had not had a mind they should be Baptized.

\* Nam

quum pæ-  
do-Baptis-  
mus in Ec-  
clesiâ Ju-  
dalicâ in  
admissione  
Profelyto-  
rum ita  
fuit notus,

Wherefore \* his very not repealing of that practice is a sufficient Demonstration, that it was his pleasure it should be continued; it was the practice of the *Jewish* Church before he came, and the practice of the *Church Christian* not long after he departed, and we find the practice of it in the one harmoniously answer-  
ing to the practice of it in the other; and therefore what

was



was before, and what was after his time, we may well presume, was continued in the interim during the time of the Apostles, as his presumed Will and Intention, who never did, or spoke any thing, that can reasonably be interpreted, that he would have the Jewish custom of admitting *Infants* into the Church, laid aside, and therefore, his silence, and the silence of the Scriptures, are so far from being Arguments against *Infant-Baptism*, that considering the Antecedent usage of it, they are very strong Presumptions for it, as the Learned Author in the Margent doth excellently prove.

usitatus, & frequens, ut nihil se-rè notus, usitatus, & frequentius, non cusp erat, ut aliquo præcepto roboraretur. Nam Christus Baptismum in manus suas atque in

usum Evangelicum suscepit, qualem invenit, hoc solum addito, quod ad digniorem finem atque largiorem usum promoverit. Novit scis gens universa parvos solitos Baptizari: Illud præcepto opus non habuit, quod Communi usu semper invaluerat. Si prodiret jam edictum regale in hæc verba: Recipiat se unusquisque die dominico ad publicum conventum in Ecclesiâ, insaniet certè ille, quicumque olim hinc argueret non celebrandas esse die dominico in publicis conventibus preces, conciones, Psalmodias, eo quod nulla in edicto de iis mentio. Nam cavet edictum de celebratione diei dominicæ in publicis, conventibus in genere, de particularibus autem divini cultûs speciebus ibidem celebrandis non opus erat, ut esset mentio, cum istæ ante datum edictum, & cum daretur, semper & ubique notæ essent, & in usu assiduo. Ipsissimo hoc modo res se habuit cum Baptismo, Christus cum instituit in Sacramentum Evangelicum, quo in professionem Evangelii omnes admitterentur, ut olim in Profelytismum ad Religionem Judæicam. Particularis eò spectantia modus scilicet Baptizandi ætas Baptizanda, sexus Baptizandus &c. regulâ & definitione opus non habuerunt, eo quod hæc vel lippis & tensoribus notæ erant ex communi usu. E contra ergo planâ & apertâ prohibitione opus erat, ut Infantes & parvuli non Baptizarentur, si eos Baptizandos noller servator. Si aboleri istam consuetudinem vellet Christus aperre prohibuisset. Silentium ergo ejus & Scripturæ pædo-baptismum firmat, & propagat. *Lightfoot Hinc Hebraicæ in Matth. 3. 6.*

To this purpose also, have I discoursed above, upon the Second and Third Questions; and therefore if Christ in the Reformation of the Church, from the Law into the Gospel, did not repeal the Antient practice of *Infant-Baptism*, but left *Baptism* to be administered in the same Latitude, as before his time, then it must needs be concluded, that there lies the same Obligation upon Parents (abstracting from the Commands of the

the Church) to desire Baptism for their Children, as for grown Profelytes to desire it for themselves.

For what authority soever enacts any thing concerning Children, or Persons under the years of discretion, doth lay at least an implicite Obligation upon Parents, and Pro-parents to see that act be performed. As if for Example, an Act of Parliament should be made, that all Persons, whatsoever, Men, Women, and Children, should pay so much an Head unto the King, the Act, by the nature of it, would oblige Parents, and Pro-parents, to pay for their Children, and the Minors in their custody, as well, as for themselves. Or, if in the time of a general Contagion, the Supream Power should command, that all Men, Women, and Children, should every Morning take such an Antidote, that Command would oblige Parents to give it unto their Children, as well, as to take it themselves. Just so the Ordinance of Baptism being intended, or instituted by our Saviour in its ancient Latitude for Children, as well, as grown Persons, it must needs lay an Obligation upon Parents, and Pro-parents to bring them to the Holy Sacrament, otherwise the Divine Institution would in part be made void, and frustrated of the Ends for which it was instituted, as if it did not also lay an Obligation upon Adult Persons to offer themselves unto the Holy Sacrament, it would be of no force at all.

To sum up all in short. When our Lord first appointed Baptism, and afterwards said, *Go, and Profelyte all Nations Baptizing them, &c.* either he intended that Children should be Baptized, as well as Grown Profelytes, or he did not; if he did not intend they should be Baptized, Why did he not plainly discover that Intention? Nay, Why did he not plainly forbid them to be Baptized, as they were wont to be, but if  
he



he intended they should be Baptized according to the ancient custom, then, according to the ancient custom in the *Jewish Church*, Parents are as much bound to offer them unto Baptism, as Adult Believers, Men and Women, are bound to offer themselves.

What I have here said about the Obligation, which lies upon Parents to bring their Children unto Baptism, concerns all *Pro-parents* to whose care Children are committed, as *Guardians*, *Tutors*, and *Church-Wardens*; and lest any should ask, as some Sceptically do, at *What time they are bound to bring them unto Baptism?* As soon, as they are born, or the next day after, or when? I answer, by shewing the impertinency of that Question, in reference to Grown Believers thus: *When must a Believing Man, or Woman be Baptized?* As soon as he Believes, or the next day after, or when? And truly the Answer is the same to both Questions, at any time, the Gospel indulging a discretionary Latitude in both Cases, and only forbidding the wilful neglect of the Ordinance, and all unreasonable, and needless delays thereof.

Quest. V. *Whether it is lawful to Communicate with Believers, who were only Baptized in their Infancy?*

The stating of this, depends upon what I have said upon the Second, and Third Questions, to prove, *That Infants are capable Subjects of Baptism, and that it is lawful to Baptize them*; and if I have not erred, as I hope I have not, in those two Determinations, then the Baptism of Infants is lawful, and valid, and if the Baptism of them be lawful, and valid; then it cannot be unlawful to Communicate with them, when they come to be Men, and Women.

Accordingly,



Accordingly, it never entered into the Heart of any of the ancient Christians to refuse Communion with Grown Believers, who had been Baptized in their Infancy, whether they were Baptized in perfect health, as Children most commonly were, or only in danger of Death, as the Children of those Novatian kind of Parents above mentioned always were, who were so far from thinking *Infant-Baptism* a Nullity, or Corruption of Baptism, that they thought it necessary for them in case of apparent danger, and durst not let them die un-baptized.

Some others deferred the Baptizing of their Children, because they thought them too weak to endure the Severities of the Trine immersion, and others, perhaps, according to the private Opinion of \* *Tertullian*, and || *Nazianzen*, thought it more convenient to delay the Baptizing of them till they were capable of being Catechized between Three, and Four years old, but still this delay of Baptism supposed their continuing in health, but in case of danger they thought it † necessary to Baptize them, and if they survived the danger, looked upon them as lawfully, and validly Baptized.

\* De Baptismo. c. 18  
Ait quidem dominus, nolite illos prohibere ad me venire, veniant ergo dum adolescenti, veniant dum discunt, dum, quò veniant, docentur.

|| Περὶ δὲ τῶν ἄλλων δίδωμι Γνώμην τὴν τριετίαν ἀναμείναντας, ἢ μικρόν ἐν τῷ τέλει, ἢ ὑπὲρ τέτο (ἡνίκα καὶ ἀκῶσαι τὴ μυστήριον, καὶ ἀποκρίνεσθαι δυνατόν, εἰ καὶ μὴ συνιέντα τελείως, ἀλλ' ἐν τυτέμενα) ἕως ἀγιάζειν καὶ ψυχὰς, καὶ Σώματα τῷ μεγάλῳ μυστηρίῳ τὴ τελείωσις. Orat. 40.

† Τί δ' ἂν εἴποις περὶ τῶν ἐπὶ νηπίων ----- ἢ καὶ ταῦτα βαπτίζομεν; πάνυ γε, εἴπερ τις ἐπάγοι κίνδυνον. Κρεῖσσον γὰρ, ἀναμδήτως ἀγιάζειν, ἢ ἀπελθεῖν ἀσφράγισα, καὶ ἀπλεσα.

These were all the Pleas we read of for deferring the Baptism of Infants among the Ancients, who never urged this for one, that Infant-Baptism was unlawful, or invalid. No, They never argued against it from the want of those pre-requisite Conditions in Children, which Christ, and the Apostles required in Adult Profelytes, nor from the want of Precept, and Example for it in the New Testament, but so understood the Scriptures, as to think it as lawful, and warrantable as the Baptism of Grown Believers, and necessary in case of danger ; and just so did those, who deferred their Baptism, for fear of sinning after it, think the Baptism of Men and Women only necessary at the last extremity in apparent danger of Death.

But then if the ordinary practice of Infant-Baptism be not only lawful, and valid, but also necessary, as appearing most agreeable to the presumed Will of Christ, who did not countermand the practice of it, and most conformable to the practice of the Apostles, as can be proved from the practice of the very next Age unto them ; then it must not only be lawful to Communicate with Believers, who were Baptized in their Infancy, but an exceeding great Sin, and Presumption to refuse Communion with them upon that account.

In a word, If *Infant-Baptism* be not only lawful, but necessary, what a grievous, and provoking Sin, must it needs be, to disown those for Members of Christ's Body, whom he owns to be such ? but if it be neither, as *Anabaptists* vanelly pretend, then there hath not been a true Church upon the Face of the Earth, for Eleven hundred Years, nor a Church, for above Fifteen hundred, with which a true Christian could Communicate without Sin.

\* See Dr.  
More's A-  
pocalypsis  
Apoc. Pre-  
face. p. 20.  
and on the  
1<sup>st</sup> ch. of the  
Rev. v. 1, 2.

This is a very absurd, and dreadful consequence, and *inconsistent* with the purity of the Apostolical Ages, while the Church was so full of Saints, Martyrs, and Miracles, and represented as \* Symmetrical by the Spirit of God under the Symbol of Measuring the Temple of God, and the Altar. *Revel. 11. 1, 2.*

## The CONCLUSION.

Although in the management of this Controversy against the *Anabaptists*, I have endeavoured so to state the Case of *Infant-Baptism*, as to obviate, or answer all the Considerable Pleas, and Material Objections, which they are wont to make against it; yet there are two of their Objections, of which I have yet taken no notice, thinking it better, that I might avoid tediousness, and confusion in determining upon the preceding Questions, to Propose, and Answer them apart by themselves.

The First of these two, is the ancient Custom of giving the Communion unto Infants, which they endeavour with all their Art, and Skill to run Parallel with the practice of *Infant-Baptism*; although there is not the like Evidence, nor the like Reason for the practice of that, as there is for the practice of this.

First,



First, There is not the like Evidence for the practice of it, St. \* *Cyprian* being the first Author, which they can produce for it, and after him the || Author of the Book of the *Ecclesiastical Hierarchy*, and † *Cyril* of Jerusalem, are the next, who make mention of it towards the latter end of the Fourth Century, and then St. \*\* *Augustin* in the Fifth; who indeed speaks frequently of it, as of the practice of the Church in that Age.

\* Ac ne-  
quid de-  
esset ad  
criminis  
cumulum  
Infantes  
quoque pa-  
rentum  
manibus  
vel im-  
positi, vel  
attriti:

amiserunt parvuli, quod in primo statim Nativitatis Exordio fuerunt consecuti. Nonne illi cum iudicii dies venerit, dicent: Nos nihil fecimus, nec derelicto cibo, ac poculo domini ad profana contagia sponte properavimus. Afterwards he tells a Story of a little Girl, who having been carried to the Idol-Feasts, was afterwards brought by her Mother, who knew nothing of it, to the Communion, when he administered it, and when the Deacon brought the Cup to her, she turned away her Face from it, but the Deacon pouring some of the Wine into her Mouth, she fell into Convulsions, and Vomitings, which the Holy Father looking upon, as a Miracle, did thereupon discover, that she had been polluted at the Idol-Feasts. Vid. & *August.* ad *Bonifacium* Episcop. Ep. 23. vol. 2.

|| Cap. 7. *Contemplat.* 3. p. 360, 362.

† *Catechesis* 3. illuminat. Hierosolym.

\*\* De verbis domini in Evang. Johan. Epist. 23. 106, 107. Lib. 1. de peccatorum merit. & remiss. cap. 20. lib. 1. Contra Julianum c. 11. Contra duas Epistolas Pelag. Lib. 2. cap. 22. lib. 4. cap. 14.

These are all the Authorities for *Infant-Communion*, that I know of, till St. *Augustin*'s time, whereas besides the authority of St. *Cyprian*, which is the first they have for Communicating *Infants*, we have the authority of a whole Council of Fathers, in which he presided, and of *Origen*, *Tertullian*, and *Irenæus*, who was the Scholar of St. *Polycarp*, and the Grand-Scholar of St. *John*.

And then, whereas among the Writers of the 4th. Century, there are but the two above-cited, who make mention of *Infant-Communion*, we have St. \* *Hierom*, St. *Ambrose*, St. *Chrysostome*, St. *Atanasius*, from p. 266. to p.

\* See  
them all  
cited at  
large in  
*walker's*  
Plea for  
Infant-  
Baptism,  
from p.  
266. to p.  
275.

Gregory Nazianzen, and the third Council of Carthage, who all speak of *Infant-Baptism*, as of a thing generally practised, and most of them, as of a thing, which ought to be practised in the Church.

Furthermore, none of the four Testimonies for *Infant-Communion*, speak of it, as of an *Apostolical Tradition*, as Origen doth of *Infant-Baptism*, not to mention that the *Pelagians*, never owned the necessity of *Infant Communion*, as they did of *Infant-Baptism*: All which things considered, shew that there is nothing near the like Evidence in Antiquity for the practice of the one, as there is for that of the other.

And as there is not the like evidence for the constant, successive, and general practice of *Infant-Communion*, that there is for *Infant-Baptism*: So there is not the like Reason for the practice of it.

First, because Baptism is the Sacrament, or *Mystery of Initiation*, of which Persons of all Ages are capable, it being instituted chiefly for an initiatory Sign to solemnize the admission of the Baptized Person into the Church, and to Seal all the Blessings of the Gospel unto him, as a Member of Christ. This is the Substance, or Chief end of Baptism; which, as I have shewed upon the Second, and Fourth Questions, is equally answered in the Baptism of Children, as well as of professing Believers; Confession of Faith, as well as Confession of Sins, being but accidental Circumstantials, which are necessary with respect to the State of the Person to be Baptized, but not to Baptism it self. But on the contrary, the Holy Eucharist, or Communion, is the *Sacrament of Perfection*, and Consummation in the Christian Religion, being primarily, and chiefly instituted for a Sacrificial Feast in remembrance of Christ's Death, and Passion, which  
being

being an act of great Knowledge and Piety, Children are not capable to perform.

But Secondly, There is not the like Reason for Baptizing, and Communicating Infants, because that is grounded upon the authority of many Texts of Scripture, which without the Concurrence of Tradition are fairly, and genuinely interpretable for it; but this is grounded only upon one Text [John 6. 53. *Except ye eat the Flesh of the Son of Man, and drink his Blood ye have no life in you*] which it is doubtful whether it is to be understood of the Holy Eucharist, or no, because it cannot be understood of it but in a *proleptical sence*, the Lord's Supper having not been yet instituted by him; or if it be to be so understood, yet the sence of it ought to be regulated by the Chief end of its Institution contained in those words of our blessed Saviour, *do this in remembrance of me*, and this do ye, *as oft, as ye drink it in remembrance of me*. Wherefore though this Text were literally to be understood of the Holy Eucharist, as St. *Augustin* first interprets it, yet it ought not to be strained to *Infant-Communion*, because Infants cannot partake of the Holy Banquet in *remembrance of Christ*. And therefore though the Custom of *Communicating Infants* prevailed by Degrees in some Ages of the Church, yet the Western Churches discerning the mistake upon which it was grounded, have long since laid it aside, though they still continue the practice of *Infant-Baptism*, as fully answering the Chief end of Baptism, and as being founded upon more, and clearer Texts of Scriptures, and a much more noble Tradition, than *Infant-Communion* is.

But Thirdly, There is not the like reason for Baptizing, and Communicating Infants, because the Correspondent practice of the *Jewish Church* in *Infant-Circumcision*, and *Infant-Baptism*, answered as a Pat-



tern unto that under the Law, but there was nothing of a Pattern under it, which answered so to *Infant-Communion*, because a Child never pertook of the \*  
 \* *Exod. 12.* 26, 27. *Passeover*, before he was old enough to take his Father by the hand, and to go up from the Gates of *Jerusalem* unto the Mount of the Temple, and to enquire about the meaning of the Service, and was capable of understanding the nature of it, as it was done in remembrance of their Deliverance out of *Egypt*.

And in like manner when the Children of Christians are old enough to be instructed in the nature of the Holy Communion, and to understand that, then they may partake of it, be it as soon, as it will, if they are Baptized and Confirmed; though it is true, that Christian Children are usually much older, then the *Jewish* were, before they Communicate, which is merely accidental, because it requires a riper reason to understand the Mystery of the Holy Eucharist, which is done in remembrance of our Spiritual Deliverance by the Sacrifice of Christ, both God and Man, upon the Cross, then to understand the plain and easie meaning of the *Passeover*, which was annually kept in remembrance of the Temporal Deliverance of the *Jews*.

But to speak yet more fully of *Infant-Communion*, the practice of it is so far from prejudicing the Cause of *Infant-Baptism*, that it mightily confirms it, because none were, or could be admitted to partake of the Holy Communion, till they were validly \* Baptized, and therefore the practice of *Infant-Communion* is a most emphatical Declaration, that all the Churches, wherein it ever was, or || still is practised, were of Opinion that the Baptism of *Infants* was as lawful, and valid, as that of professing Believers can be.

\* Theodor. Therapeut. Serm. 2. Ἀτέλεστος, δὴ τῶν θεῶν μυστηρίων ἀμύντος.  
 || As in the Greek, Russian, and Abyssin Churches, and among the Christians of St. Thomas in the Indies.

As for the Original of this custom it, is not known when it began, probably it came in by degrees from the ancient, and laudable custom of administering the Lord's Supper to grown Persons presently after their Baptism; and if so many of the ancient Churches were so tender towards *Infants*, as to bring them to the *Communion*, rather then deprive them of the least shadow of right, what shall be said in excuse of those uncharitable Men, who will rather destroy all the Churches in the World, then bring their Children unto Baptism, of which they are capable, and to which they have a Right so highly probable, if not certain, and infallible, as I have proved above?

The Second Objection against *Infant-Baptism*, which I took no notice of, but reserved for this place, is taken from their incapacity to engage themselves in Covenant unto God. For, say these Men, all who enter into Covenant, and receive the Seal of the Covenant, must contract, and stipulate for their parts, as well as God doth for his, and therefore St. Peter saith, That the Baptism which saveth us, must have the answer, or re-stipulation of a good Conscience towards God. 1 Ep. 3. 21 But how can *Infants* re-stipulate, or what Conscience can be in them, who have not the use of reason, nor are capable of knowing what the Covenant means?

To this Objection, I answer as formerly, That it is as strong against *Infant-Circumcision*, as *Infant-Baptism*; for the *Infants* of the *Jews* were admitted as effectually into the Covenant, and had it as really sealed unto them, and were as strongly tyed to perform the Conditions of it, when they came to years of understanding, as if they had been Circumcised then, and at their Circumcision had personally, and expressly indented with God.

Wherefore

Wherefore the same answer, which will serve to justify *Infant-Circumcision* will justify *Infant-Baptism*, which succeeds in the place of it, and it is this: That God, of his goodness towards *Infants* was pleased to seal the *Covenant of Grace* unto *Infants* upon an *implicit*, and *imputative* sort of *Stipulation*, which at years of understanding they were bound to own by openly professing the *Jewish Religion*, or if they then renounced it, thereupon they became Strangers to the *Covenant*, which in such cases was as void, as if it had never been made. An implicit *Stipulation* was sufficient for the Children of Believers, though an open *Profession*, and *Stipulation* was required of Grown *Profelytes*, which shews, that *Circumcision* was an institution of *Latitude*, and that personal, and express *Restipulation* was not a general pre-requisite condition to *Circumcision*, but only to some Persons to be *Circumcised*.

In like manner *Baptism* being an *institution of Latitude*, ordained for Persons under, as well as at the years of discretion, personal and express *Stipulation* is only required of the former; and therefore *St. Peter* in the Text above cited likely had respect not to all *Baptism*, or *Baptism* in general, but only to the *Baptism* of Adult *Profelytes*, whom the Minister used to

\* Hence  
Tertullian  
de Baptis-  
mo calls  
Baptism  
Sponsio-  
nem Salutis.

\* interrogate at the time of *Baptism*, much after the same manner, as we interrogate Adult *Profelytes* now.

And in *St. Cyprian* we often read of the interrogation in *Baptism*.

Wherefore, this Objection like the rest which the *Anabaptists* make, runs upon this presumption, that *Baptism* is a strict institution, and that personal and express answering or *Restipulation* is a pre-requisite condition



condition to all Baptism, whereas it is only a personal qualification required of Majors, or Adult Persons, when they come to be Baptized.

But as for Children, Baptism may be administred unto them upon an implicate, and imputative sort of Restipulation, as Circumcision was to the *Jewish*, and Baptism now is to *agonizing Christian Infants*, or else it may be administred unto them as Baptism formerly was among the *Jews* to the *Infants*, and *Minors* of Profelytes upon a *vicarious* Restipulation by their *Sponsors*, which seems to have been translated together with the use of Baptism from the *Jewish* Church.

It is certain, that \* *Tertullian* makes mention of *Spon-* \* De Bap-  
sors, or Sureties for Children at Baptism, and very tismo. cap.  
probable, that the Apostles made *Parents*, and *Major* 18. quid-  
*domos* stipulate in the name of their || *Minors*, when enim ne-  
they Baptized them, as the *Jews* were wont to do; cesse est  
and upon this Supposition St. *Peter* in the Text above Sponfores  
cited, might also probably allude to all Baptism, because etiam pe-  
Grown Profelytes to the *Christian Religion* did answer riculo in-  
for their *Children*, as well as for themselves at Baptism, geri?  
according to the Custom of the *Jewish* Church. || Præfetu-  
ra igitur  
juridicæ,  
quæ Bap-  
tismo præ-  
erat profi-

tebatur Profelytus ipse Majorennis (Masculus qui annum decimum tertium, fæmina quæ duodecim superaverat) legem Mosalicam se servaturum. Minorum verò nomine idem ipsum profitebatur præfectura ipsa, uti in Christianismo susceptores minorennium, seu parvulorum, saltem si nec parentes adessent, qui idem præstare possent. Selden de Synedr. Lib. 1. c. 3. And what is here said of the *CONSISTORY* among the *Jews*, concerning the Baptism of *Infants*, and *Minors*, St. *Augustine* saith of the *Church* among *Christians*, accommodat illis mater Ecclesia allorum pedes ut veniant, allorum cor, ut credant, allorum linguam ut fateantur.

Nay, there is little reason to doubt, but that the *Jewish* being the Pattern of the *Christian Baptism*, the Apostles, and their Assistants who were *Jews*, or *He-lenists*, did observe this Custom of *Vicarious Stipu-lation* at the Baptism of *Infants*, and *Minors*, as well

as all the other Particulars, in which they resemble one another, as the Picture doth the Face, whose Picture it is.

As for Example, the *Jewish Baptism* was administred to Women, as well as Men, and so is the Christian.

Secondly, It was never reiterated nor repeated, no more is the Christian.

Thirdly, It was called Regeneration, and a New Birth, and Baptized Persons were said to be born again and Regenerated, which also holds in Christian Baptism.

Fourthly, Baptized Profelytes among the *Jews* were bound to leave their nearest Relations, if it were necessary, and adhere to the Church, and so are Baptized Christian Profelytes bound to do the same.

Fifthly, The Infants of Profelytes were Baptized among the *Jews*, as well as the Profelytes themselves, and so have I proved, that Infants have been always Baptized among the Christians.

And therefore in the Last place, Since the *Jewish* Church Baptized Infants upon *Vicarious Stipulation*, why should not we think it sufficient for their entrance into the *Covenant*, and that the Apostles did so too?

These things, and whatsoever else is written in this little Tract, I hope will be fairly, and candidly considered by the Dissenters among us upon the account of *Infant-Baptism*. I say, the truth in Christ, I lye not, my *Conscience* also bearing me Witness in the *Holy Ghost*, who is the Searcher of Hearts, that I have great heaviness, and almost continual sorrow in my heart for them, and that to reconcile them to the Church,

Church. I could wish in the Apostles Sence, that I my self were an *Anathema* from Christ. And because it is a Disease too common among Dissenters, and more especially among those, with whom I have been a dealing, to have minds full of Prejudice, Prepossession, and sinister Suspitions against what we Speak, or Preach, or Write, I have here subjoined a Letter of that Famous Martyr of Jesus Christ Mr. *John Philpot*, concerning *Infant-Baptism*, which I seriously recommend to their Impartial, and diligent perusal, hoping that the same Arguments, which may perhaps have less effect upon them as they come from me, may be better received, and make deeper impression upon their Souls as they come from him, who like the Primitive Martyrs, was Blessed with Heavenly Visions, and chearfully suffered for his Redeemer, who had suffered for him, and thanked God when the time was come, that he was to seal the truth of the *Protestant Religion* with his Blood.

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*A Letter of Mr. Philpot, to a Friend  
of his, Prisoner the same time in New-  
gate: Wherein is debated and discussed  
the matter or question of Infants to be  
Baptized.*

Book of  
Martyrs,  
3. vol. p.  
606. Col.  
2. Lon-  
don.  
1641.

**T**HE God of all Light and Understanding light-  
en your Heart with all true Knowledge of his  
Word, and make you perfect to the day of our Lord  
Jesus Christ, whereunto you are now called, through  
the mighty operation of his Holy Spirit, *Amen.*

I received Yesternight from you, (Dear Brother S.  
and Fellow-Prisoner for the truth for Christ's Gospel)  
a Letter, wherein you gently require my Judgment,  
concerning the Baptism of *Infants*, which is the effect  
thereof. And before I do shew you what I have learn-  
ed out of God's Word, and of his true Infallible Church,  
touching the same, I think it not out of the matter,  
first to declare what Vision I had the same Night whilst  
musing on your Letter I fell asleep, knowing that  
God doth not without cause reveal to his People who  
have their Minds fixed on him, Special and Spiritual  
Revelations to their Comfort, as a taste of their Joy and  
Kingdom to come, which Flesh and Blood cannot  
comprehend.

Being

Being in the midst of my sweet rest, it seemed to me to see a great beautiful City, all of the colour of Azure, and white, four square in a marvellous beautiful composition in the midst of the Skie, the sight whereof so inwardly comforted me, that I am not able to express the consolation I had thereof, yea, the remembrance thereof causeth my Heart as yet to leap for Joy: And as Charity is no Churle, but would others to be Partakers of his delight, so methought I called to others, (I cannot tell whom) and whilst they came and we together beheld the same, by and by to my great Grief it vaded away:

This Dream I think not to have come of the illusion of the Senses, because it brought with it so much Spiritual Joy, and I take it to be of the working of God's Spirit for the contentation of your Request, as he wrought in *Peter* to satisfie *Cornelius*. Therefore I interpret this Beautiful City to be the Glorious Church of Christ, and the appearance of it in the Skie, signifieth the Heavenly State thereof, whose Conversation is in Heaven, and that according to the Primitive Church, which is now in Heaven, Men ought to measure and judge the Church of Christ now in Earth; for as the Prophet *David* saith, *The Foundations thereof be in the Holy Hills, and glorious things be spoken of the City of God*. And the marvellous quadrature of the same, I take to signifie the universal agreement in the same, and that all the Church here Militant ought to consent to the Primitive Church throughout the four Parts of the World, as the Prophet affirmeth, saying; *God maketh us to dwell after one manner in one House*. And that I conceived so wonderful Joy at the Contemplation thereof, I understand the unspeakable Joy which they have that be at Unity with Christ's Primitive Church: For there is Joy in the Holy Ghost, and Peace, which passeth

passeth all Understanding, as it is written in the Psalms ; *As of Joyful Persons is the dwelling of all them that be in thee.* And that I called others to the fruition of this Vision, and to behold this wonderful City, I construe it by the Will of God this Vision to have come upon me, musing on your Letter, to the end, that under this Figure I might have occasion to move you with many others, to behold the Primitive Church in all your Opinions concerning Faith, and to conform yourself in all points to the same, which is the Pillar and Establishment of truth, and teacheth the true use of the Sacraments, and having with a greater fulness than we have now, the first fruits of the Holy Ghost, did declare the true Interpretation of the Scriptures according to all verity, even as our Saviour promised to send them another Comforter, which should teach them all truth.

And since all truth was taught and revealed to the Primitive Church, which is our Mother, let us all that be obedient Children of God, submit our selves to the judgment of the Church for the better understanding of the Articles of our Faith, and of the doubtful Sentences of the Scripture. Let us not go about to shew in us, by following any private Man's Interpretation upon the Word, another Spirit than they of the Primitive Church had, lest we deceive our selves. For there is but one Faith and one Spirit, which is not contrary to himself, neither otherwise now teacheth us than he did them. Therefore let us believe as they have taught us of the Scriptures, and beat peace with them, according as the true Catholick Church is at this day : And the God of Peace assuredly will be with us, and deliver us out of all our Worldly Troubles and Miseries, and make us Partakers of their Joy and Bliss, through our Obedience to Faith with them.

Therefore



Therefore God commandeth us in *Job*, to ask of the Elder Generation, and to search diligently the memory of the Fathers. For we are but Yesterdays *Job. 8.* Children, and be ignorant; and our days are like a Shadow, and they shall teach thee (saith the Lord) and speak to thee, and shall utter words from their Hearts. And by *Salomon* we are commanded, not to *Prov. 6.* reject the direction of our Mother. The Lord grant you to direct your steps in all things after her, and to abhor contention with her. For as *St. Paul* writeth; *If any Man be contentious, neither we, neither the Church of God hath any such custom.* *1 Cor. 11.*

Hitherto I have shewed you (good Brother S.) my Judgment generally of that you stand in doubt and dissent from others, to the which I wish you as mine own Heart to be conformable, and then doubtless you cannot err, but boldly may be glad in your Troubles, and Triumph at the hour of your Death, that you shall die in the Church of God a Faithful Martyr, and receive the Crown of Eternal Glory. And thus much have I written upon the occasion of a Vision before God unfeigned. But that you may not think that I go about to satisfy you with uncertain Visions only, and not after God's Word, I will take the ground of your Letter, and specially answer to the same by the Scriptures and by infallible reasons deduced out of the same, and prove the Baptism of Infants to be lawful, commendable, and necessary, whereof you seem to stand in doubt.

Indeed if you look upon the Papistical Synagogue only, which hath corrupted God's Word by false Interpretations, and hath perverted the true use of Christ's Sacraments, you might seem to have good handfast of your Opinion against the Baptism of Infants. But forasmuch as it is of more Antiquity, and hath his beginning

ginning from God's Word, and from the use of the Primitive Church, it must not in respect of the abuse in the *Popish* Church be neglected, or thought not expedient to be used in Christ's Church. *Auxentius* one of the *Arians* Sect, with his Adherents, was one of the first that denied the Baptism of Children, and next after him *Pelagius* the Heretick, and some other there were in *St. Bernard's* time, as it doth appear by his Writings, and in our days the *Anabaptists*, and Inordinate kind of Men stirred up by the Devil, to the destruction of the Gospel. But the Catholick truth delivered unto us by the Scriptures, plainly determineth, that all such are to be Baptized, as whom God acknowledgeth for his People, and vouchsafeth them worthy of Sanctification or Remission of their Sins. Therefore since that Infants be in the number or scroll of God's People, and be Partakers of the Promise by their Purification in Christ, it must needs follow thereby, that they ought to be Baptized as well as those that can Profess their Faith. For we judge the People of GOD as well by the free and liberal Promise of God, as by the Confession of Faith. For to whomsoever God promiseth himself to be their God, and whom he acknowledgeth for his, those no Man without great Impiety may exclude from the number of the Faithful. But God promiseth, that he will not only be the God of such as do profess him, but also of Infants, promising them his Grace and Remission of Sins, as it appeareth by the words of the Covenant made unto *Abraham*. *I will set my Covenant between thee and me* (saith the Lord) *and between thy Seed after thee in their Generations, with an everlasting Covenant, to be thy God, and the God of thy Seed after thee.* To the which Covenant Circumcision was added to be a sign of Sanctification as well in Children as in Men; and no Man may

Gen. 17.

may think that this Promise is abrogated with Circumcision and other Ceremonial Laws. For Christ came to fulfil the Promises, and not to dissolve them. Therefore in the Gospel he saith of *Infants*, that is, of such as yet believed not; *Let the little Ones come unto me, and forbid them not, for of such is the Kingdom of Heaven.* Again, *It is not the Will of your Father which is in Heaven, that any of these little Ones do perish.* Also, *He that receiveth one such little Child in my Name, receiveth me.* Take heed therefore that ye despise not one of these *Babes*, for I tell you, their Angels do continually see in Heaven my Fathers Face. And what may be said more plainer than this; It is not the Will of the Heavenly Father, that the Infants should perish? Whereby we may gather that he receiveth them freely unto his Grace, although as yet they confess not their Faith. Since then that the Word of the Promise, which is contained in Baptism, pertaineth as well to Children as to Men, why should the sign of the Promise, which is Baptism in Water, be withdrawn from Children, when Christ himself commandeth them to be received of us, and promiseth the Reward of a Prophet to those that receive such a little Infant, as he for an Example did put before his Disciples?

Now will I prove with manifest Arguments, that Children ought to be Baptized, and that the Apostles of Christ did Baptize Children. The Lord commanded his Apostles to Baptize all Nations; therefore also Children ought to be Baptized, for they are comprehended under this Word, *All Nations.*

Further, whom God doth account among the faithful, they are faithful, for it was said to Peter, *That thing which God hath purified, thou shalt not say to be common or unclean.* But GOD doth repute Children among the Faithful: Ergo, they be faithful, except



we had rather to resist God, and seem stronger and wiser than he.

1 Cor. 1. And without all doubt the Apostles Baptized those which Christ commanded : But he commanded the Faithful to be Baptized, among the which Infants be reckoned : The Apostles then Baptized Infants.

1 Cor. 1. The Gospel is more than Baptism, for *Paul* said ; *The Lord sent me to Preach the Gospel, and not to Baptize* : Not that he denied absolutely that he was sent to Baptize, but that he preferred Doctrine before Baptism, for the Lord commanded both to the Apostles : but Children be received by the Doctrine of the Gospel of God, and not refused : Therefore what Person being of reason may deny them Baptism, which is a thing lesser than the Gospel ? For in the Sacraments be two things to be considered, the thing signified, and the Sign, and thing signified is greater than the Sign, and from the thing signified in Baptism, Children are not excluded ; who therefore may deny them the Sign, which is Baptism in Water ?

Acts. 10. St. *Peter* could not deny them to be Baptized in Water, to whom he saw the Holy Ghost given, which is the certain Sign of God's People : For he saith in the *Acts*, *May any body forbid them to be Baptized in Water, who have received the Holy Ghost as well as we ?* Therefore St. *Peter* denied not Baptism to Infants, for he knew certainly both by the Doctrine of Christ, and by the Covenant which is everlasting, that the Kingdom of Heaven pertained to Infants.

Rom. 8. None be received into the Kingdom of Heaven, but such as God loveth, and which are endued with his Spirit : For whoso hath not the Spirit of God, he is none of his. But Infants be beloved of God, and therefore want not the Spirit of God : Wherefore if they have the Spirit of God as well as Men, if they be numbred

numbred among the People of God as well as we that be of Age, who (I pray you) may well withstand Children to be Baptized with Water, in the Name of the Lord?

The Apostles in times past being yet not sufficiently instructed, did murmur against those which brought their Children unto the Lord, but the Lord rebuked them, and said; *Let the Babes come unto me.* Why then do not these *Rebellious Anabaptists* obey the Commandement of the Lord? For what do they now a-days else that bring their Children to Baptism, than that they did in times past, which brought their Children to the Lord, and our Lord received them, and putting his hands on them, Blessed them, and both by Words and by Gentle Behaviour towards them, declared manifestly that Children be the People of God, and entirely beloved of GOD? But some will say, Why then did not Christ Baptize them? Because it is Written, Jesus himself Baptized not, but his Disciples. Matth. 10.

Moreover, Circumcision in the old Law was ministered to Infants; therefore Baptism ought to be ministered in the new Law unto Children. For Baptism is come in the stead of Circumcision, as St. Paul witnesseth, saying to the *Colossians*; *By Christ ye are Circumcised with a Circumcision which is without hands, when ye put off the body of sin of the Flesh, by the Circumcision of Christ, being buried together with him through Baptism.* Behold, Paul calleth Baptism the Circumcision of a Christian Man, which is done without hands, not that Water may be ministered without hands, but that with hands no Man any longer ought to be Circumcised, albeit the Mystery of Circumcision do still remain in Faithful People. John 4.  
Colos. 2.



Jof. 5.

To this I may add, That the Servants of God were always ready to minister the Sacraments to them, for whom they were instituted. As for an Example, we may behold *Josua*, who most diligently procured the People of *Israel* to be Circumcised before they entred into the Land of Promise; but since the Apostles were the Preachers of the Word, and the very Faithful Servants of Jesus Christ, who may hereafter doubt that they Baptized Infants, since Baptism is in place of Circumcision?

*Item*, The Apostles did attemperate all their doings to the Shadows and Figures of the Old Testament: Therefore it is certain that they did attemperate Baptism accordingly to Circumcision, and Baptized Children because they were under the Figure of Baptism; for the People of *Israel* passed through the Red Sea, and the bottom of the Water of *Jordan*, with their Children. And although the Children be not always expelled, neither the Women in the Holy Scriptures, yet they are comprehended and understood in the same.

Also the Scripture evidently telleth us; That the Apostles baptized whole Families or Households: But the Children be comprehended in a Family or Household, as the chiefest and dearest part thereof: Therefore we may conclude, that the Apostles did baptize Infants or Children, and not only Men of lawful age. And that the House or Household is taken for Man, Woman, and Child, it is manifest in the 17. of *Genesis*, and also in that *Joseph* doth call *Jacob* with all his House, to come out of the Land of *Canaan* into *Egypt*.

Finally, I can declare out of ancient Writers, that the Baptism of Infants hath continued from the Apostles time unto ours, neither that it was instituted by  
any



any Councils, neither of the Pope, nor of other Men, but commended from the Scripture by the Apostles themselves. *Origen* upon the Declaration of St. *Paul's* Epistle to the *Romans*, expounding the sixth Chapter, saith, *That the Church of Christ received the Baptism of Infants from the very Apostles.* St. *Hierome* maketh mention of the Baptism of Infants, in the third book against the *Pelagians*, and in his Epistle to *Leta*. St. *Augustine* reciteth for this purpose, a place out of *Hebr. 11.* *John*, Bishop of *Constantinople*, in his first book against *Julian*, Chap. 2. and he again writing to St. *Hierome* Epist. 28. saith, *That Saint Cyprian not making any new Decree, but firmly observing the Faith of the Church, judged with his fellow Bishops, that as soon as one was born, he might be lawfully Baptized.* The place of *Cyprian* is to be seen in his Epistle to *Fidus*.

Also St. *Augustine* in writing against the *Donatists* in the fourth Book Chap. 23. and 24. saith, *That the Baptism of Infants was not derived from the authority of Man, neither of Councils, but from the Tradition or Doctrine of the Apostles.*

*Cyrl* upon *Leviticus* Chapter 8. approveth the Baptism of Children, and condemneth the iteration of Baptism. These Authorities of Men I do alledge, not to tie the Baptism of Children unto the Testimonies of Men, but to shew how Mens Testimonies do agree with God's Word, and that the verity of Antiquity is on our side, and that the *Anabaptists* have nothing but Lies for them, and new Imaginations, which feign the Baptism of Children to be the Pope's Commandement.

After this will I answer to the sum of your Arguments for the contrary. The first, which includeth all the rest, is, It is Written, *Go ye into all the World, and Preach the glad Tidings to all Creatures.* He that believeth

*believeth and is Baptized, shall be Saved : But he that believeth not shall be Damned, &c.*

Mar. 18. To this I answer, That nothing is added to God's Word by Baptism of Children, as you pretend, but that is done which the same Word doth require, for that Children are accounted of Christ in the Gospel among the number of such as believe, as it appeareth by these words ; *He that offendeth one of these little Babes which believe in me, it were better for him to have a Milstone tyed about his Neck, and to be cast into the bottom of the Sea.* Where plainly Christ calleth such as be not able to confess their Faith, Believers ; because of his mere Grace he reputeth them for Believers. And this is no Wonder so to be taken, since God imputeth Faith for Righteousness unto Men that be of riper Age : For both in Men and Children, Righteousness, Acceptation, or Sanctification, is of mere Grace and by Imputation, that the Glory of God's Grace might be praised.

1 Cor. 7. And that the Children of Faithful Parents are Sanctified, and among such as do believe, is apparent in the 1 Cor. 7. And whereas you do gather by the order of the words in the said Commandement of Christ, that Children ought to be taught before they be Baptized, and to this end you alledge many places out of the *Acts*, proving that such as Confessed their Faith first, were Baptized after : I answer, That if the order of words might weigh any thing to this Cause, we have the Scripture that maketh as well for us. For in \* Saint Mark we read, that John did Baptize in the Desert, Preaching the Baptism of Repentance. In the which place we see Baptizing go before, and Preaching to follow after.

And

And also I will declare this place of *Matthew* exactly considered, to make for the use of Baptism in Children, for Saint *Matthew* hath it written in this wise; *All Power is given me* (saith the Lord) *in Heaven and in Earth*, therefore going forth *μαθητεύσατε*, Mat. 28. that is, *Disciple ye*, (as I may express the signification of the Word;) that is, make or gather to me Disciples of all Nations. And following, he declareth the way how they should gather to him Disciples out of all Nations, *baptizing them and teaching*; by baptizing and teaching ye shall procure a Church to me. And both these aptly and briefly severally he setteth forth, saying, *Baptizing them in the Name of the Father, and of the Son, and the Holy Ghost, teaching them to observe all things whatsoever I have commanded you.* Now then Baptism goeth before Doctrine.

But hereby I do not gather; that the Gentiles which never heard any thing before of God, and of the Son of God, and of the Holy Ghost, ought to be Baptized, neither they would permit themselves to be Baptized before they knew to what end. But this I have declared to shew you upon how feeble Foundation the *Anabaptists* be grounded. And plainly it is not true which they imagine of this Text, that the Lord did only command such to be Baptized whom the Apostles had first of all taught. Neither here verily is signified who only be to be Baptized, but he speaketh of such as be of perfect age, and of the first Foundations of Faith, and of the Church to be planted among the Gentiles, which were as yet rude and ignorant of Religion.

Such as be of Age may hear, believe, and confess, that which is Preached and taught, but so cannot Infants; therefore we may justly collect, that he speaketh



eth here nothing of Infants or Children. But for all this they be not to be excluded from Baptism.

It is a general rule ; *He that doth not Labour, must not Eat.* But who is so barbarous that might think hereby, that Children should be Famished ?

The Lord sent his Apostles at the beginning of the setting up his true Religion unto all Nations, unto such as were both ignorant of God, and were out of the Covenant of God ; and truly such Persons it behoved not first to be Baptized, and afterward taught ; but first to be taught, and after baptized. If at this day we should go to the *Turks* to Convert them to the Faith of Christ, verily first we ought to teach them, and afterward Baptize such as would yield to be the Servants of Christ. Likewise the Lord himself in times past did, when first he renewed the Covenant with *Abraham*, and ordained Circumcision to be a Seal of the Covenant after that *Abraham* was Circumcised. But he, when he perceived the Infants also to pertain to the Covenant, and that Circumcision was the sealing up of the Covenant, did not only Circumcise *Ismael* his Son that was 13. years of Age, but all other Infants that were born in his house, among whom we reckon *Isaac*.

Even so Faithful People which were Converted from Heathen Idolatry by the Preaching of the Gospel, and Confessing the Faith, were Baptized ; when they understood their Children to be counted among the People of GOD, and that Baptism was the Token of the People of God, they procured also their Children to be baptized. Therefore as it is written ; *Abraham Circumcised all the Male Children of his House.* Semblably we read in the Acts and Writings of the Apostles, that after the Master of the House was turned to the Faith, all the whole

whole House was baptized. And as concerning those which of old time were compelled to Confess their Faith before they received Baptism, which were called *Catechumeni*, they were such as with our Fore-Fathers came from the Gentiles to the Church, who being yet rude of Faith, they did instruct in the Principles of their Belief, and afterward they did Baptize them ; but the same Ancient Fathers notwithstanding did Baptize the Children of Faithful Men, as I have already partly declared.

And because you do require a hasty answer of your Letter of one that is but a dull Writer, I am here enforced to cease particularly to go through your Letter in answering thereto, knowing that I have fully answered every part thereof, in that I have already written, although not in such order as it had been meet, and as I purposed. But forasmuch as I understand that you will be no Contentious Man, neither in this matter, neither in any other, contrary to the judgment of Christ's Primitive Church, which is the Body and fulness of Christ, I desire you in the intire love of him, or rather Christ desireth you by me (that your joy may be perfect, whereto you are now called) to submit your Judgment to that Church, and to be at Peace and Unity with the same ; that the Coat of Christ which ought to be without Seam, but now alas, most miserably is torn in pieces by many dangerous Sects and Damnable Opinions, may appear by you in no part to have been rent, neither that any giddy head in these Dog-days, might take an ensample by you to dissent from Christ's true Church : I beseech thee Dear Brother in the Gospel, follow the steps of the Faith of the Glorious Martyrs in the Primitive Church, and of such as at this day follow the same ; decline from them neither to the Right hand nor to

the Left. Then shall Death, be it never so bitter, be more sweeter than this Life; then shall Christ with all the Heavenly *Hierusalem* triumphantly imbrace your Spirit with unspeakable Gladness and Exaltation, who in this Earth was content to joyn your Spirit with their Spirits, according as it is commanded by the Word, That the Spirit of Prophets should be subject to the Prophets. One thing ask with *David* ere you depart, and require the same, that you may dwell with a full accord in his House, for there is Glory and Worship: And so with *Simeon* in the Temple embracing Christ, depart in Peace: To the which  
 1 Cor. 14. Peace Christ bring both you and me, and all our loving Brethren that love GOD in the Unity of Faith, by such ways as shall please him, to his Glory. Let the bitter Passion of Christ which he suffered for your sake, and the Horrible Torments which the Godly Martyrs of Christ have endured before us, and also the inestimable Reward of your Life to come, which is hidden yet a little while from you with Christ, strengthen, comfort, and encourage you to the end of that Glorious Race which you are in.  
*Amen.*

*Your Yoke-fellow in Captivity for the  
 Verity of Christ's Gospel, to live  
 and die with you in the Unity  
 of Faith,*

*John Philpot.*

---

*F I N I S.*



(756.) A 28.

# DISCOURSE

Proving The

Divine Institution

O F

**Water = Baptism :**

Wherein The

Quaker-Arguments

Against it, Are

COLLECTED and CONFUTED.

With as much as is Needful concerning

**The Lord's Supper.**

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By the *Author of, The Snake in the Grass.*

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*If ye Love me, keep my Commandments, Joh. xiv. 15.*

---

L O N D O N :

Printed for C. Brome, at the Gun, at the West-End of St. Pauls.  
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Royal Exchange, in Cornhill. M.DC.XC.VII.



Richardson 17



THE  
P R E F A C E  
CONTAINS.

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  - III. *The Presbyterians in Scotland.*
  - IV. *In Ireland.*
  - V. *In England.*
  - VI. *Too many of the Communion of the Church of England.*
  - VII. *Whence this Discourse useful to others besides Quakers.*
  - VIII. *The Particular Occasion of Writing this Discourse.*
-



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There will soon be Published a *Discourse*, by the same Author, shewing whom *Christ* hath Ordained to Administer the Sacraments in His Church. And another, wherein it is prov'd, That the Chief of the *Quaker-Heresies* were Broached, and Condemned, in the Days of the *Apostles*, and in the first 150 Years after *Christ.*

# A P R E F A C E.

**A**S Baptism is putting on Christ, giving up our Names to Him; be Admitted as His Disciples; and a Publick Profession of His I  
ctrin: So the Renouncing of our Baptism, is as Publick a Disov  
ing of Him; and a Formal Apostasy from His Religion.

Therefore the Devil has been most busie in all ages (but has p  
vailed most, in our latter Corrupt times) to Prejudice Men, by many f  
Pretences, against this Divine Institution. Having been able to perswade se  
quite to throw it off, as Pernicious and Hurtful: Others to think it  
ly Lawful to be done, but to lay no great stress upon it, and souse it, wh  
it is Enjoined, as a thing Indifferent. Others deny it to Infants, u  
this only Ground, That they are not suppos'd Capable of being Admitted i  
the Covenant of God, which He has made with Men: For, if they are Ca  
ble of being admitted into the Covenant, there can be no Reason to d  
them the outward Seal of it.

But this being Foreign to my present Undertaking, which is to i  
monstrate to the Quakers the Necessity of an Outward or Water-Bapti  
in the General (for as to Persons capable of it, we have no Controz  
sie with those who deny it to All) therefore, I have not digress'd into a  
ther Subject, which is, that of Infant Baptism, in the following Discou

I. Yet thus much I will say of it, in this place, That Infants are Capable  
being admitted into the Covenant, and therefore that they cannot be Exclu  
from the outward Seal of it. The Consequence the Baptists cannot deny. 2  
that they are Capable, I thus prove. They were Capable under the Law,  
before the Law, of being admittted as Members of the Covenant in Christ  
come, made with Abraham, by the Seal of Circumcision, at the Age of Eigh  
Days: And therefore there can be no Reason to Exclude them from the sa  
Privilege, to the same Covenant, now that Christ is come; unless Christ  
debarr'd them from it: The Law standing still, as it was, where He has  
Alter'd, or Fulfill'd it. But He has not debarr'd them. Nay, on the contrary,  
has yet further confirm'd their being within the Covenant. He called a l  
tle Child, (Mat. xviii. 2, 3, 5.) and set him in the midst of His Apostles;  
Proposed him as a Pattern to Them, and to all Adult Christians. And said, T  
none should enter into the Kingdom of Heaven, except those who sho  
become as little Children. And that whoever did Receive a Little Child  
His Name, did Receive Christ Himself. And (ver. 10.) in Heaven, th  
Angels (saith Christ) do always behold the Face of my Father which i  
Heaven. And therefore He bids us Take heed that we despise not one of th  
Little Ones; by which term tho Adult Persons are sometimes meant, yet in  
Texts before quoted, it is expressly apply'd to Little Children. And what grea  
Despising of them can be, than to Reject them as no Members of Christ's Bo  
and consequently unworthy of the outward Seal of His Covenant?      Ch



## A Preface.

Christ was displeased with His Disciples (Mar. x. 14.) for hindring young children to be brought unto Him. And will He be pleased with the Baptists the same thing? He took the little Children up in His Arms, put His hands upon them, and blessed them. Did He Bless those who were not Capable of being within His Covenant? He said, Of such is the Kingdom of God, which is a term our Saviour us'd, to Express the Covenant of the Gospel) are they not then within the Covenant of the Gospel? The Apostle says, that where either of the Parents is a Christian, (1 Cor. vii. 14.) the Children are holy: That is, within the Covenant of Christ. And pursuant to this, when any man was Converted, his Children were Baptized with himself. This is the meaning of what we read so often in The Acts, that such a Man was Baptized with his Household. And it was the Custom before with the Jews, that when they admitted any man as a Profelyte to their Religion, they Baptized his Children with himself. Let this suffice for the present. And Proceed.

II. When Rebellion had fully compleated it self, in the Murther of the King, 1648. It soon spawn'd a multifarious Schism of 30 or 40 different Religions in England, at the same time, of which Catalogues were then Printed, most of all these threw away Baptism: And threaten'd an immediate and total Overthrow of the Christian Religion, in this Island. But, by the great Mercy of God, the Restauration of the Church, with the King, 1660. has extinguished the very Names and Memory of these, all but 4 or 5 of the Principal Sects. The Presbyterians, (Mother of all the rest) Independents, Ana-baptists, Quakers, and Muggletonians. I am told of some Sweet-fingers, got up of late. But they are yet inconsiderable. They may Increase, and all the rest Revive, if warm'd by the Plenitude of Indulgence. The Socinians, or Unitarians, are already got very high, who make nothing of the Sacraments, but as In-effectual Forms. They think the Deists, who pretend to higher Quality than these. And the Latitudinarians will quarrel with none of these. All Deists are Latitudinarians; and, tho' they despise Baptism, and all Reveal'd Institutions, yet they can submit to them, because they are Established by Law, as they would to any thing else, rather than lose a Penny, or their Ease. But the Quakers and Muggletonians are (more sincerely) Rejected Baptism, as not allowable, because they think so.

III. The Presbyterians, Independents, &c. do indeed use Baptism; but as a thing so indifferent, that many of them will suffer a Child to dye without it, rather than Baptize it Privately, or not upon a Sermon or Lecture-day, or before Sermon, rather than after it; And an Instance can be given, since this late Establishment of Presbytery in Scotland, of a Child who dyed in the Church, in Sermon-time; but the Minister suffered that, and the repeated Requests of the Parents, rather than go out of his wonted method of Baptizing after Sermon, he thought Baptism so little material!



But the People being us'd to a greater veneration of Baptism, under the Episcopal Administration, and taking the Presbyterian contempt of it somewhat unly, the Presbyterian Ministers there, to instruct them better, had publick Pro-  
 ments, all over the Nation, to shew the no Necessity of the Outward or Water-  
 tism. I will not say the ENGLISH Presbyterians go so far; they are one De-  
 further from the League & Covenant. I hear that they do now Administer  
 tism PRIVATELY, in and about London. Which the Independents do still Re-  
 (I have it from some of themselves) let the case be never so urgent, even tho' they  
 should dye without it, before one of their Sermon or Lecture-days. As for the  
 Sacrament of the Lord's Supper, I hear that some Independent Congregatio-  
 London are come to use it Monthly. And the Presbyterians more frequently  
 they us'd to do; or than they do in other places. The frequency of Communion  
 the Episcopal Churches, in some manner forcing them to it, that their people n-  
 not think themselves more neglected by them, than others are. But their own I-  
 nation, and the Value they have for this Sacrament will better appear by their  
 haviour while they had the Power in their own hands; and could Dictate to o-  
 instead of Following or Complying with them. And during their Governme-  
 the late Revolution, tho' they did not down-right (as the Quakers) declare  
 against it, & Extripate it at once; yet they plainly seem'd to have had a desi-  
 have Inch'd it by Degrees out of the world, as far as it was in their power, by le-  
 it fall into Dissuetude, that so it might be Forgotten, & Dye. And they had a-  
 Effected it, among those Unhappy People that were led by them. For from the 1-  
 of their Covenant, A. D. 1638. they had not this Sacrament in many Parish  
 Scotland, some for 10, some for 12, some for 15 years; which was almost their  
 Reign. And in the Indulg'd and Conniv'd at Parishes to the Year 1683. many  
 sons (who were not Debarr'd for any Exception against them) some of 50, 60, 70  
 80 years of Age, never receiv'd this Sacrament once in their lives: This I  
 from certain Information. And since their present Establishment in this Revolu-  
 their neglect of this Sacrament is likewise Notorious. Four Years after which, v-  
 the year 1693. it had not been Administred in Edenbrugh; & but once a year, a  
 most, since. We may imagine then how it has been observed in the Country Par-

IV. The Presbyterians in the North of Ireland, are a Sprig of the Sc-  
 Covenant Transplanted thither: Which in that change of Soile, has a  
 deep Root, and spread Intolerably. And the Bishop of Derry, in his late Clear  
 Rational Discourse concerning the Inventions of Men in the Worship of  
 And Two following Admonitions, has made it fully appear, That not One in  
 of them do ever Receive this Sacrament in the whole Course of their Lives:  
 the rest very rarely, even now since this last Revolution. And in the Former  
 volution of 41, he gives Undeniable Instances, that in several Churches, ea-  
 Dublin, after the turning out of the Episcopal Ministers, the Lord's Su-

not been Administred till the Restauration, 1660, that is, in some Churches for Ten, in  
for Twelve Years together.

These Presbyterians in Dublin, and in the South and West parts of Ireland, were sent  
to England, and had learnt the Contempt of this Sacrament there. Where, even in Ox-  
ford, it was not Administred in the whole University, from the Ejection of the Episcopal  
Bishop, in the Year 1648. to the Restauration in 1660, as is observed in the Antiqui-  
ties of that University. So that the Quakers have only taken that out of the way, which the Presbyterians  
had wrought into Dis-use.

I. And from all these Enemies, and the subtle Insinuations which they have broached in  
Indice of Christ's Holy Institution of Baptism, and likewise of the Lords Supper (for  
they are slighted by the same Persons, and upon the same Grounds) it is to be feared, that seve-  
ral of the Church of England, have been wrought, tho' not into a Dis-use, or downright  
Contempt, yet into a less Esteem, and greater Indifferency as to these Holy Sacraments than  
they ought; and consequently receive less Benefit by them; much less than if their Knowledge,  
and their Faith were better rooted, and more sublime. Nay, there is not any Degree of indif-  
ference, but what is Culpable, in this Case; and may bring a Curse with it, instead of a  
Blessing: for, whatsoever, especially in Religious Worship, is not of Faith, is sin. And  
according to our Faith, it is to us, in all our Performances of Religion.

II. For all these Reasons, tho' this Discourse was wrote wholly on Behalf of the Quakers,  
I hope, it will not be un-useful to many others, to see the strong Foundation, Great Ne-  
cessity, and In-estimable Benefits of Baptism and the Lord's Supper, when duly Admini-  
stred, and Receiv'd with Full Faith and Assurance in the Power and Love of God, that  
will not fail to assist His own Institutions, when we approach unto them, with sincere Re-  
pentance, and undoubting Dependence upon His Promises. And many of the Objections  
after answered, tho' used by the Quakers, to Invalidate BAPTISM, are likewise insisted  
on by several of the Sects, which I have named above, to Lessen and Disparage it. In which  
Discourse, the following Discourse, tho' it respects the QUAKERS chiefly, yet not them Only,  
it contains the joint Arguments of all the several Sides of the Opposers, or Contemners  
of Baptism.

III. But as to the immediate Occasion, which engaged me in this Work, it was upon the  
Account of a particular Person, who had been Educated from his Childhood in the Quaker  
Principles, and Communion. And the Objections which are here considered against Baptism,  
these which, at several conferences with other Quakers, to whom that Person brought me,  
he insisted upon. At length, after more than Twelve Months consideration of this single  
Subject, and diligently Reading over, and weighing every particular, which Rob. Barclay had  
said, in his Apology, against the Outward, or Water Baptism, it pleased God so to open  
my Eyes, and perswade the Heart of this Gentleman, that, having Informed himself in the  
Principles of the Christian Religion, as contained in our Church Catechism; he has  
been with great joyfulness, and satisfaction, Received the Baptism of Christ, as Admini-  
stred in the Church of England. And it was his Desire, that this Discourse (tho' wrote for  
private Use) might be made Publick, in hopes, that it may have the like Effects upon others,  
who has had upon himself, by the great Mercy of God. And I knowing several others who  
of late been Convinced and Baptised, in the same manner, as this Gentleman; I have  
insisted his invitation to contribute my Mite towards the Recovery of so many Thousand  
as now for 46 years, have thrown off the Sacraments of Christ's Institution: and there-  
fore one main Cause, have lost the Substance, even Faith in the Blood of Christ, outwardly  
for our Salvation, as I have else-where shewn. The Lord accept my mean Endeavours;  
and make them Instrumental to His Glory, and the Salvation of Souls. Amen.



A  
DISCOURSE  
PROVING  
The DIVINE INSTITUTION  
OF  
WATER-BAPTISM.

S E C T. I.

*That Matth. xxviii. 19. was meant of Water-Baptism.*

**T**HE Words of the Text are these: *Go ye, therefore, and Teach all Nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.*

The *Quakers* will not own that the *Baptism* here mentioned was the *Outward*, or *Water-baptism*: Which I will endeavour to make very plain, that it was; and that in the first place,

From the *Signification* and *Etymology* of the word *Baptize*.

I. The word is a *Greek* word, and only made *English* by our constant usage of it: It signifies to *Wash*, and is apply'd to this *Sacrament* of *Baptism*, because that is an outward *Washing*.

To *Wash* and to *Baptize* are the very same; and if the word *Baptize* had been rendred into *English*, instead of, *Go and BAPTIZE*, it must have been said, *Go and WASH Men, in the Name of the Father, and of the Son, and of the Holy Ghost*. So that the outward *Baptism*, with *Water*, is as much here commanded, as if it had been expressed in *English* words, or as we can now express it.



But because the word *Baptize* was grown a Technical Term, in other Languages, whereby to express the Holy Sacrament of *Baptism*, long before our *English* Translation, therefore our Translators did rightly retain the word *Baptize* in this Text, *Matth. xxviii. 19.* and in other Texts which speak of that *Holy Sacrament*.

But in other places they translate the word *Baptize*, as *Mark vii. 4.* *When they come from the Market* ἐκ τῆς ἀγορᾶς βαπτίζονται, except they are *Baptized*, which we literally translate except they *Wash*. And in the same Verse, *βαπτισμὸς ποτηρίων*, &c. The *Baptisms* of *Cups* and *Pots*, &c. which we translate the *Washing* of *Cups* and *Pots*. And *Heb. ix. 10.* speaking of these Legal Institutions, which stood only in *Meats and Drinks*, and divers *Washings*, and carnal *Ordinances*, &c. the word which we here translate *Washings*, is, in the Original, *βαπτισμοῖς*, *Baptisms*: In *Meats and Drinks*, and divers *Baptisms*. And in the *Vulgar Latin*, the Greek word is retained in both these Texts, *Mark vii. 4.* *Nisi Baptizentur, non Comedunt*. Except they are *Baptized*, i. e. *Wash* their *Hands*, they eat not. And *Baptismata Calicum*, &c. The *Baptisms* of *Cups*, &c. And *Heb. ix. 10.* *In Cibis & Potibus, & variis Baptismatibus*; i. e. In *Meats and Drinks*, and divers *Baptisms*. So that it is plain that the word *Baptism*, and the word *Washing*, tho' not the same word, have yet the self-same meaning.

2. It is true, that the word *Baptism* is often taken in a *Figurative* and *Allegorical* Sense, to mean the *INWARD BAPTISM*, the *Washing*, or *Cleansing* of the *Heart*: But so is the word *Washing* also, as often, as *Jer. iv. 14*, &c. And there is scarce a Word in the World but is capable of many *Figurative* and *Allegorical* Meanings. Thus *Circumcision* is very often us'd for the *Inward Circumcision* or *Purity* of the *Heart*. And *Fire* is taken to express *Love*, and likewise *Anger*, and many other things.

But it is a receiv'd Rule for the Interpretation of *Scripture*, and indeed of all other *Writings* and *Words*, that the plain *Literal* Meaning is always to be taken, where there is no manifest *Contradiction* or *Absurdity* in it; as when a Man is said to have a *Fire* burning in his *Breast*, it cannot be meant of the *Literal Fire*: so when we are commanded to *Wash* or *Circumcise* our *Hearts*,

*Hearts*, and the like. But, on the other hand, if any Man will take upon him to understand Words in a *Figurative Sense*, at his own will and pleasure, without an apparent Necessity from the *Scope* and *Coherence*, he sets up to *Banter*, and leaves no *Certainty* in any *Words* or *Expressions* in the World. Therefore I will conclude this Point of the natural *Signification* and *Etymology* of the word *Baptize*: And, unless the *Quakers* can shew an apparent *Contradiction* or *Absurdity* to take it in the *Literal Signification*, in this Text, *Matth. xxviii. 19.* then it must be meant of the *OUTWARD WASHING* or *BAPTISM*, because that is the only *True*, and *Proper*, and *Literal Signification* of the Word.

And it will be further Demonstrated in the next *Section*, that there can be no *Contradiction* or *Absurdity* to take it in a *Literal Sense*, because the *Apostles*, and Others thereunto *Commissioned* by them, did Practise it, in the *Literal Sense*.

## S E C T. II.

- I. *That CHRIST did Practise Water-Baptism.*  
 II. *That the Apostles did it after Him.* III. *That the Catholick Church have done it after Them.*

I. **T**HAT Christ did Practise *Water-Baptism*. It is written, *John iii. 26. And they came unto John, and said unto him, Rabbi, He that was with thee beyond Jordan, to whom thou barest witness, Behold, the same Baptizeth, and all Men come to Him.*

That this was *Water-Baptism* there can be no Doubt, because,

1. The *Baptism with the Holy Ghost* was not yet given: For that was not given till the Day of *Pentecost*, fifty Days after the *Resurrection* of Christ, as it is Recorded in the Second of the *Acts*. This *Spiritual Baptism* was promised, *John xiv. 16, 26. xv. 26. xvi. 7.* And the *Apostles* were commanded to tarry in the City of *Jerusalem* till it should come upon them, *Luke xxiv. 49.*
2. The *Quakers* allow that *John* did Baptize with *Water*; and there is no other sort of *Baptism* here mentioned, with



which *Christ* did *Baptize*; and therefore, these *Baptisms* being spoke of both together, there can be no Reason to interpret the one to be with *Water*, and the other not. It is said *John* iv. 1. *The Pharisees heard that Jesus made and baptized more Disciples than John.* How cou'd the *Pharisees* hear of it, if it was not an *Outward* and *Visible Baptism*? For, as before is said, the *outward* and *miraculous Effects* of the *Baptism with the Holy Ghost* were not then given. And since it Was an *Outward*, it must be the *Water-baptism*, for there was then no other.

Obj. But the *Quakers* start an *Objection* here, That it is said *John* iv. 2. *Jesus himself baptized not, but his Disciples.*

1. Ans. Tho *Jesus himself baptized not*, yet it is said in the *Verse* foregoing, that *He made and baptized*, i. e. those whom *His Disciples*, by *His Order*, *Baptized*. For, if it had not been done by *His Order*, it cou'd not be said that he had *Baptized* those whom his *Disciples Baptized*. But because, *He that doeth a thing by Another*, is said to *do it Himself*, therefore *Christ* himself is said to have *Baptized* those, whom his *Disciples*, by his *Order*, did *Baptize*.

2. Ans. That *Baptizing* which *Christ* is said to have *Administred himself*, *John* iii. 26. might have been at another *Time* than that which is mentioned in the 4th *Chapter*: And then the consequence will only be this, That, at *some Times*, *Christ* did *Baptise Himself*; and at *other Times*, he left it to his *Disciples*. Tho, as to our *Argument*, it is the same thing, whether he did it *Himself*, or commanded his *Disciples* to do it. For, either way, it is his *Baptism*, his *Only*; his *Disciples* did but *Administer* what he commanded.

II. As *Christ* himself did *Baptize* with *Water*, and his *Disciples*, by his *Commandment*, while he was with them upon *Earth*; so did his *Apostles*, and Others thereunto by them *commissionated*, after his *Death*, and *Resurrection*, by vertue of his *Command* to them, *Matth.* xxviii. 19. after he was *Risen from the Dead*.

What is said above of the *Etymology* and true *Signification* of the word *Baptize*, is, of itself, sufficient to prove, that by *Baptism* in this *Text*, the *outward Baptism* with *Water* is meant: especially till the *Quakers* can shew any *Contradiction* or *Absurdity* in having the word taken in the proper and *literal* sense, in this, and the other *Texts* which speak of it. And



And this will be very hard to do, since, as it is just now proved, that *Christ* did Baptize with *Water*, as well as *John*. And what *Absurdity*, or *Contradiction* can be alledged, that his *Apostles* shou'd Administer the same sort of *Baptism*, after his *Death*, as he had *Practised* and Commanded during his *Life*? Nay, rather, what Reason can be given, why they shou'd not be the same, since the same word, i. e. *Baptize*, is us'd in Both, and no new *Sense* or *Acceptation* of the word is so much as hinted? And therefore to put any new *sense* or *acceptation* of the word, must be wholly *Arbitrary* and *Precarious*.

But, as I promis'd, I will Demonstrate yet more fully and plainly, that the *Apostles* did *Practise* the *Outward*, i. e. *Water-Baptism* after *CHRIST's* death.

Acts x. 47. Can any Man forbid *Water*, that these shou'd not be Baptized?

L. Acts viii. 36. As they (Philip and the Eunuch) went on their way, they came to a certain *Water*, and the Eunuch said, See here is *Water*, what doth hinder me to be Baptized? — And (Verse 38.) they went both down into the *Water*, both Philip and the Eunuch, and he Baptized him: And when they were come up out of the *WATER*, &c.

Acts xxii. 16. And now why tarriest thou? Arise and be Baptized, and wash away thy sins.

And, to save more Quotations; the *Quakers* do own that the *Baptism* of the *Corinthians*, mentioned 1 Cor. i. 14 & 17. was *Water-baptism*.

Therefore I will conclude this Point, as undeniable, That the *Apostles* did practise *Water-baptism*.

And the Argument from thence will lie thus: The *Apostles* did practise that *Baptism* which *Christ* commanded *Mat. xxviii. 19*. But the *Apostles* did practise *Water-baptism*; therefore *Water-baptism* was that *Baptism* which *Christ* commanded *Matth. xxviii. 19*.

III. And, as the *Practise* of the *Apostles* is a most sure Rule whereby to understand the meaning of that *Command* which they put in execution; so the *Practise* of those who immediately succeeded the *Apostles*, who were *Cotemporaries* with them, and learn'd the Faith from their Mouths, is as certain a Rule to know what the *Practise*; and what the *Sense* of the *Apostles*

were.

were. And thus the *Practise* of the *present Age*, in the Administration of *Water-baptism*, is an undeniable Evidence, that this was the *Practise* of the *last Age*; the same Persons being, many of them, alive in both the *last* and the *present Age*. For one *Age* does not go off the World all at once, and another succeed all of *perfect Age* together; but there are *old Men* of the *last Age*, and *young Men* and *Children* growing up to another *Age* all alive upon Earth the same time; and *Mankind* being dispersed into far distant *Countries* and *Climates*, who know not of one another, nor hold any Correspondence: It is, by these means, morally impossible for any *Man* or *Men*, to deceive us in what has been the *Universal* and Receiv'd *Practise* of the *last Age*, to which the *present Age* is so linked, that it is even a part of it: I say it is impossible for all the *Fathers* of the World, to be suppos'd *willing*, or if they were, to be *capable* of imposing upon all *younger* than themselves, namely, That they had been all *Baptized*, and that this was an universally receiv'd *Custom*; and of which *Registers* were always kept, in every *Parish*, of all who had been, from time to time, *Baptized*; and that such *Registers* were *publick*, and to be recurr'd to by all that had a mind to it: Every *Man's* reason will tell him that it is utterly impossible for such a thing to pass upon *Mankind*.

And as certainly as the *present Age* is thus assur'd of the *Practise* of the *last Age*, in a Thing of so *publick* and *universal* a nature; so certainly, and by the same Rules, must the *last Age* know the *Practise* of the *Age* before that; and so backward all the way to the *first Institution*, to the *Age* of *Christ*, and the *Apostles*.

The *publick* nature of this *Water-baptism*, as now practised, being an *outward* matter of *Fact*, of which *Mens outward Senses*, their *Eyes* and *Ears* are *Judges*; not like Matters of *Opinion*, which sort of *Tares* may be *privately* sown, and *long time* propagated, without any remarkable *Discovery*; And to this so *publick* matter of *Fact*, adding the *universal* Practice of it, through all the far distant Nations of *Christianity*: I say these two *Marks* make it impossible for the World to be impos'd upon, nor was it ever, or ever can be impos'd upon, in any such *publick* Matter of *Fact*, so *universally* practised. All this makes it undeniably plain, That the *last Age* did *practise* the same *outward Water-baptism*.



*ptism*, which is practis'd in *this Age*; and that the same was, as certainly, practis'd in the *Age* before the *last Age*, and by the same Rule, in the *Age* before that; and so onward, as abovesaid, to the *Age* of the *Apostles*. I have made more Words of this than needed, but I wou'd render it exceeding plain, considering with whom I have to do. And I beseech them to consider. That all the Authority which they have to Over-balance all these Demonstrations, is the mad *Enthusiasm* of a *Lay-Apostle*, *George Fox*, a *Mechanick* so *Illiterate*, that he was hardly Master of *common Sense*, nor cou'd write *English*, or any other Language; and started up amongst us in the Year 1650, (the *Age* of *Schism* and *Rebellion*) and Damn'd, as *Apostates*, all *Ages* since the *Apostles*.

In all of which no One cou'd be found (before *G. Fox*) to bear their Testimony against this *Water-baptism*, tho' it was constantly and universally practis'd; and that *Christians* were then so *Zealous* as to contend against the least Variation or Corruption of the *Faith*, even unto *Death*, and the most cruel sort of *Martyrdom*.

Can any Man imagin, that if *Water-baptism* were a *Human Invention*, or *Superstitiously* either *Continu'd* or *Obruded* upon the *Church*, no One shou'd be found, for 1650 Years, to open his Mouth against it; when *Thousands* sacrific'd their *Lives*, for Matters of much less Importance?

But I have over-labour'd this Point, to any Man who will give himself leave to make use of his Reason. Therefore I will proceed to the next *Section*.

### S E C T. III.

That Baptism must be Outward and Visible, because it is an Ordinance appointed whereby to Initiate Men into an Outward and Visible Society, which is the Church.

Here goes no more towards the proving of this, than to shew, 1st, That the Church is an Outward and Visible Society. 2dly, That Baptism was appointed and us'd for Initiating or Admitting Men into the Church.



1st, That the *Church* is an *outward* and *visible* Society. Our *Saviour* calls it, *A City that is set on a Hill*, (*Matth. v. 14.*) The *Quakers* themselves are an *outward* and *visible* Society; and so are all those who bear the Name of *Churches* upon Earth. They cou'd not otherwise be *Churches*. For that implies a *Society* of *People*; and every *Society* in the *World*, is an *outward* and *visible* Thing.

And, as it is so, has an *outward* and *visible* Form of Admitting Men into it: For otherwise it wou'd not be known who are *Members* of it. Every *Society* is *Exclusive* of all others who are not of that *Society*; otherwise it cou'd not be a *Society*: for that supposes the Men of that *Society*, to be thereby distinguished from other Men: And that supposes as much that there must be some *outward* and *visible* Form whereby to *Initiate* Men, and intitle them to be *Members* of such a *Society*: otherwise it cou'd not be known who were *Members* of it, and who were not; and it wou'd thereby *ipso facto* cease to be a *Society*; for it cou'd not then be distinguished from the rest of *Mankind*: as a *River* is lost in the *Sea*, because it is no longer distinguish'd from it, but goes to make up a part of it.

From hence it appears, that the *Church*, being an *outward* and *visible* Society, must have some *outward* and *visible* Form to *initiate* Men, and make them *Members* of that *Society*.

2dly, That *Baptism* was that *outward* Form. All the several *Baptisms* that were before *Christ's*, were all meant for *Initiating* Forms. The *Jews* had a Custom long before *Christ*, to *initiate* the *Proselytes* or *Converts* to their Religion, not only by *Circumcision*, but by *Baptizing*, or *Washing* them with *Water*. The same was the meaning of *John's* *Baptism*, to make Men his *Disciples*. And the same was the meaning of *Christ's* *Baptism*, to *initiate* Men into the *Christian* Religion, and make them *Disciples* of *Christ*.

Hence *Baptizing* Men, and making them *Disciples*, mean the same thing. Thus *John* iv. 1. it is said, That *Jesus* made and baptized more *Disciples* than *John*. That is, he baptized them *Disciples*, which was the Form of Making them such. If any will say, that he baptized them to be *Disciples* to *John*, that will be answer'd *Seet. VI.* But as to the present Point, it is the same thing

thing whose *Disciples* they were made ; for we are now only to shew that *Baptism*, in the general, was an *Initiating Form*.

And when *Christ* practised it, as well as *John*, as this Text does expressly declare, no Reason can be given that he did not use it as an *Initiating Form*, as well as *John* ; especially when the Text does express that he did *make* them *Disciples*, by *baptizing* of them, as above is shewn.

And pursuant to this, when *Christ* sent his *Apostles* to convert all *Nations*, his Commission of *Baptizing* was as large as that of *Teaching*, Matth. xxviii. 19. *Go TEACH all Nations, BAPTIZING them, &c. i. e. Baptizing all who shall receive your word.* And accordingly it is said, *Acts* ii. 41. *They that received the word were baptized.* Pursuant to what the *Apostle* had preached to them *Versè* 28. *Repent and be baptized.*

And accordingly we find it the constant Custom to *baptize* all that were converted to the *Faith*. Thus *Paul*, tho miraculously converted from *Heaven*, was commanded to be *baptized*, *Acts* xxii. 16. And he *baptized Lydia*, and the *Saylor*, and their Households, as soon as he had converted them, *Acts* xvi. 15, 33. And the *Corinthians*, *Acts* xviii. 8. And the *Disciples* of *John*, who had not yet been made *Christians*, *Acts* xix. 5. *Philip* did *baptize the Eunuch*, as soon as he believed in *Christ*, *Acts* viii. 37, 38. And *Peter*, immediately upon the Conversion of *Cornelius*, and those with him, said, *Can any Man forbid Water, that these shou'd not be baptized?* *Acts* x. 47.

It wou'd be endless to enumerate all the like Instances of *Baptism*, in the *New Testament*. And it was always us'd as an *Initiating Form*:

3dly, *Baptism* was not only an *Initiating Form* : But it serv'd for nothing else. For it was never to be repeated. As a Man can be *born* but *once* into this World, so he can be but *once regenerated*, or *born* into the Church ; which is therefore, in *Scripture*, called the *New Birth*.

It is said of the other Sacrament (of the *Lord's Supper*) as often as ye eat this Bread, &c. *I Cor.* xi. 26. This was to be often repeated.

*Baptism* is our *Admission*, *Initiation*, or *Birth* into the Society of the Church ; and accordingly *once* only to be administred. The



*Lord's Supper* is our *Nourishment* and *Daily Food* in it ; and therefore to be *often* repeated.

And as of our *Saviour's*, so of other *Baptisms*, of *John's*, and the *Jews*, they being only *Initiating Forms*, they were not repeated. The *Jews* did not baptize their *Proselytes* more than once. And *John* did not baptize his *Disciples* more than once. So neither were Men *twice* baptized into the *Christian Faith*, more than they were *twice Circumcised*, or *Admitted* into the *Church*, before *Christ*.

Thus having proved, 1st, That the *Church* is an *outward* and *visible* Society. 2dly, That *Baptism* was the *Initiating Form* of *Admitting* Men into that *Society*. 3dly, That it was only an *Initiating Form*. I think the Consequence is undeniable, that this *Baptism* must be an *outward* and *visible Form* : Because otherwise it cou'd be no *Sign* or *Badge* of an *Admission* into an *outward* and *visible* Society ; for such a *Badge* must be as *outward* as the *Society*.

Again, Acts of *inward Faith* are, and ought to be *often* repeated : Therefore this *Baptism*, which cou'd not be repeated, cou'd not be the *inward*, but the *outward* *Baptism*.

And thus having prov'd that *Baptism* commanded *Matth.* xxviii. 19. to be the *outward*, that is, *Water-baptism* : 1st, From the *true* and *proper Etymology* and *Signification* of the *Word*. 2dly, From the *Practise* of *CHRIST*, and his *Apostles*, and the whole *Christian Church* after them. And, 3dly, From the *Nature* of the *Thing*, *Baptism* being an *Ordinance* appointed only for *Initiating* Men into an *outward* and *visible* Society ; and therefore never to be repeated : Having thus prov'd our Conclusion from such plain, easie, and certain *Topicks* ; I will now proceed to those *Objections* (such as they are) which the *Quakers* do set up against all these clear *Demonstrations*. And shall accordingly, in the first place, take notice of their *groundless Pretence* in making that *BAPTISM* commanded in the *Holy Gospel*, and proved an *ORDINANCE* *external* and *visible*, to be understood only or the *Inward* and *Spiritual BAPTISM*, not with *WATER*, but the *HOLY GHOST*.



## S E C T. IV.

Quakers say, 1st, *That the BAPTISM commanded Matth. xxviii. 19. was only meant of the Inward and Spiritual Baptism, with the Holy Ghost.*

**T**hey say this; and that is all. They neither pretend to answer the *Arguments* brought against them, such as these before-mentioned; nor give any *Proof* for their own *Affertion*. Only they say so; and they will believe it; and there is an End of it.

And truly there shou'd be an End of it, if only *Disputation*, or *Victory* were my Design: For to what *non plus* can any Adversary be reduc'd beyond that of neither *Answering*, nor *Proving*?

But because the Pains I have taken is only in Charity for their Souls, I will over-look all their Impertinency, and deal with them as with weyward Children, humour them, and follow them thro' all their *Windings* and *Turnings*; and submit to over-prove, what is abundantly proved already. Therefore, since they can give no Reason why *that Baptism* commanded *Matth. xxviii. 19.* shou'd be meant *only* of the *Baptism* with the *Holy Ghost*; and wou'd be content that we shou'd leave them there, as obstinate Men, and pursue them no further; but let them perswade those whom they can perswade: By which Method (unhappily yielded to them) they have gain'd and secur'd most of their *Proselytes*, by keeping them from *Disputing* or *Reasoning*; and by perswading them to hearken only to their own *Light within*: To Rescue them out of this Snare, I will be content to undertake the *Negative* (though against the Rules of Argument,) and to prove, that the *Baptism* commanded *Matth. xxviii. 19.* was not the *Baptism* with the *Holy Ghost*. For,

1st, To baptize with the *Holy Ghost* is peculiar to *Christ* alone. For none can baptize with the *Holy Ghost*, but who can send and bestow the *Holy Ghost*. Which is *Blasphemy* to ascribe to any Creature.

*Christ* has indeed committed the Administration of the *outward Baptism* with *Water* to his *Apostles*, and to Others by them thereunto *ordained*; and has promised the *inward Baptism* of the *Holy Ghost* to those who shall *duly* receive the *outward Baptism*.

But this cannot give the *Apostles*, or any other *Ministers* of *Christ*, the Title of *baptizing* with the *Holy Ghost*; though the *Holy Ghost* may be given by their *Ministration*. For they are not the *Givers*, that is *Blasphemy*.

And pursuant to this, it is observable, that none is ever said, in the *Scripture*, to *baptize with the Holy Ghost* but *Christ* alone: *The same is he who baptizeth with the Holy Ghost*, *John* i. 33.

And therefore, if that *Baptism* commanded *Matth.* xxviii. 19. was the *Baptism* with the *Holy Ghost*, it wou'd follow that the *Apostles* cou'd *baptize* with the *Holy Ghost*, which is *Blasphemy* to assert.

2dly, It is written, *John* iv. 2. That *Jesus himself* baptized not, but his *Disciples*. If this was not meant of *Water-baptism*, but of the *Baptism* with the *Holy Ghost*; then it will follow, That *Christ* did not *baptize* with the *Holy Ghost*, but that his *Disciples* did.

This, in short, may suffice in return to a *meer Pretence*, and proceed we next to consider, if their *main Argument* also prove as unsupported and precarious.

## S E C T. V.

*The great Argument of the Quakers against Water-Baptism is this: John's Baptism is ceased: But John's Baptism was Water-Baptism: Therefore Water-Baptism is ceased. This their Learned Barclay makes use of. But,*

Ist, **I**T is so extreamly *Childish*, that if it were not *His*, no Reader wou'd Pardon me for Answering to it. Yet since they do insist upon it, let them take this easie Answer: That *John's*

*John's Water-baptism* is ceased ; but not *Christ's Water-baptism*. All outward Baptisms were *Water-baptisms*, as the word *Baptism* signifies, (See Sect. I.) The *Jews Baptism* was *Water-baptism*, as well as *John's*. And by this Argument of *Barclay's*, the *Jews* and *John's* may be prov'd to be the same. Thus. The *Jews Baptism* was *Water-baptism* : but *John's Baptism* was *Water-baptism* : therefore *John's Baptism* was the *Jews Baptism*.

And thus, *Christ's Baptism* was *John's*, and *John's* was the *Jews*, and the *Jews* was *Christ's* ; and they were all one and the self-same *Baptism*, because they were all *Water-baptisms*.

So without all Foundation is this great Rock of the *Quakers*, upon which they build their main Battery against *Water-baptism*.

2ly, It will be proper here to let them see (if they be not wilfully ignorant) What it is which makes the Difference of *Baptisms* : not the outward Matter in which they are administred. (for that may be the same in many *Baptisms*, as is shewn.) But *Baptisms* do differ, 1. In their *Authors*. 2. In the different *Form*, in which they are administred. 3. In the different *Ends* for which they were instituted.

And in all these the *Baptism* of *Christ* does differ vastly from the *Baptisms* both of *John* and the *Jews*, 1. As to the *Author* : The *Baptism* of the *Jews* was an Addition of their own to the Law ; and had no higher *Author* that we know of. But *John* was sent by *God* ; to baptize, *John* i. 33. And it was *Christ* the Lord who was the *Author* of the *Christian Baptism*. 2. As to the *Form* : Persons were baptized unto those whose *Disciples* they were admitted by their *Baptism*. Thus the *Proselytes* to the *Jewish Religion*, were baptized unto *Moses*. And Men were made *Disciples* to *John*, by his *Baptism*. But the *Christian Baptism* alone is administred in the name of the Father, and of the Son, and of the Holy Ghost. This is the *Form* of the *Christian Baptism*, and which does distinguish it from all other *Baptisms* whatever. 3. The *End* of the *Christian Baptism* is as highly distant and different from the *Ends* of other *Baptisms*, as their *Authors* differ. The *End* of the *Jewish Baptism* was to give the Baptized a Title to the *Privileges* of the Law of *Moses*. And the *End* of *John's Baptism* was to point to *HIM* who was to come ; and to prepare Men, by *Repentance*, for the Reception of the  *Gospel*.



*spel.* But the *End* of *CHRIST's Baptism* was to *Instate Us* into all the *Unconceivable Glories*, and *High Eternal Prerogatives* which belong to the *Members of his Body, of his Flesh, and of his Bones*, Eph. v. 30. *That we might receive the Adoption of Sons*, Gal. iv. 5. Henceforth no more *Servants*, but *Sons of God!* and *Heirs of Heaven!* These are *Ends* so far transcendent above the *Ends* of all former *Baptisms*, that, in comparison, other *Baptisms* are not only *less*, but *none at all*; like the *Glory of the Stars*, in presence of the *Sun*; they not only are a *lesser Light*, but when he appears, they become altogether *invisible*.

And as a *Pledge* or *Fore-taste* of these *Future and Boundless Joys*, The *Gift of the Holy Ghost* is given upon *Earth*; and is promis'd as an *Effect* of the *Baptism of Christ*. As *Peter* preached, *Acts* ii. 38. *Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.* And *Gal.* iii. 27. *As many of you as have been baptized into Christ, have put on Christ.*

This of the *Gift of the Holy Ghost* was not added to any *Baptism* before *Christ's*: and does remarkably distinguish it from all others.

## S E C T. VI.

*That Christ and the Apostles did not Baptize with John's Baptism.*

**T**HIS is a Pretence of the *Quakers* when they find themselves distressed with the clear *Proofs of Christ* and the *Apostles* having administred *Water-baptism*. They say that this was *John's Baptism*, because it was *Water-baptism*. And, as before observ'd *Sect.* IV. they only say this, but can bring no *Proof*. But they put us, here again, upon the *Negative*, to prove it was not.

As to their Pretence that it was *John's Baptism*, because it was *Water-baptism*, that is answered in the last *Section*.

And now to gratifie them in this (though unreasonable) Demand, I will give these following Reasons why the *Baptism* which

which *Christ* and his *Apostles* did practise, was not *John's Baptism*:

1<sup>st</sup>, If *Christ* did baptize, with *John's Baptism*; then he made *Disciples* to *John*, and not to himself. For it is before shewn *Sect. III. Num. ii & iii.* That *Baptism* was an *Initiating Form*, and nothing else, whereby Men were admitted to be *Disciples* to him unto whom they were baptized. Thus the *Jews* who were baptized unto *Moses* said, *We are Moses's Disciples.* *John ix. 28.* And those whom *John* baptized, were called the *Disciples* of *John*. And there needs no more to shew that *Christ* did not baptize with the *Baptism* of *John*, than to shew that the *Disciples* of *Christ* and of *John* were not the same, which is made evident from *John i. 35, 37.* where it is told that two of *John's Disciples* left him, and followed *Jesus*. And *Matth. xi. 2.* *John* sent two of his *Disciples* to *Jesus*. And the *Disciples* of *Christ* lived under a different *Oeconomy*, and other *Rules* than either the *Disciples* of *John*, or of the *Pharisees*, to shew that they were under another *Master*. And the *Disciples* of *John* were scandaliz'd at it, *Matth. ix. 14.* Then came to him (*JESUS*) the *Disciples* of *John*, saying, *Why do we, and the Pharisees fast oft, but thy Disciples fast not?*

Therefore the *Disciples* of *Christ* and of *John* were not the same: and therefore *Christ* did baptize Men to be his own *Disciples*, and not to be the *Disciples* of *John*: and therefore the *Baptism* of *Christ* was not the *Baptism* of *John*.

2<sup>dly</sup>, If *Christ* did baptize with *John's Baptism*, the more he baptized, it was the more to the *Honour* and *Reputation* of the *Baptism* of *John*: But *Christ's* baptizing was urg'd, by the *Disciples* of *John*, as a lessning of *John*, *John iii. 26.* Therefore the *Baptism* with which *Christ* did baptize cou'd not be the *Baptism* of *John*. Though it be said *John iv. 2.* That *Jesus* himself baptized not, but his *Disciples*: (For so the *Apostles* and other *Ministers* of *Christ* have baptized more into the *Faith* of *Christ*, than *Christ* himself has done:) Yet here is no ground of *Jealousie* or *Rivalship* to *Christ*, because the *Administration* of *Christ's Baptism*, is all to the *Honour* and *Glory* of *Christ*: And therefore *Christ's* baptizing more *Disciples* than *John*, cou'd be no *Lessning* of *John*, but rather a *Magnifying* of him so much the more, if *Christ* had baptized with *John's Baptism*.



3dly, When *John's Disciples* had told him of *Christ's* out rivaling him, by *baptizing* more than he, *John* answer'd, *He must increase, but I must decrease*, *John* iii. 30. But if *CHRIST* did baptize with the *Baptism* of *John*, than *John* still increased, and *CHRIST* decreased. For,

4thly, He is greater who *institutes* a *Baptism*, than those who only *administer* a *Baptism* of another's appointment: Therefore if *Christ* did baptize with the *Baptism* of *John*, it argues *John* to be greater than *Christ*, and *Christ* to be but a *Minister* of *John*.

5thly, All the *Jews* who had been *baptized* with the *Baptism* of *John*, did not turn *Christians*; therefore *John's Baptism* was not the *Christian Baptism*.

6thly, Those of *John's Disciples*, who turned *Christians*, were *baptized* over again, in the Name of *Christ*; of which there is a remarkable Instance, *Acts* xix. to v. 7. But the same *Baptism* was never repeated (as is shewn above, *Sect.* III. *Numb.* iii.) therefore the *Baptism* which the *Apostles* did administer, was not *John's Baptism*.

7thly, The *Form* of the *Baptism* which *Christ* commanded *Mat.* xxviii. 19. was, *In the Name of the Father, and of the Son, and of the Holy Ghost*: But that was not the *Form* of *John's Baptism*: Therefore that was not *John's Baptism*. See what is before said *Sect.* V. *Num.* ii. of the Difference of *Baptisms*, as to the *Author*, the *Form*, and the *End* of each *Baptism*: And, in all these Respects, it is made apparent that the *Baptism* which was practis'd by *Christ* and the *Apostles*, was not the *Baptism* of *John*.

To all these clear Arguments the *Quakers*, without answering to any of them, do still insist, That the *Water-baptism* which the *Apostles* did administer, was no other than *John's Baptism*. That they had no Command for it; only did it in Compliance with the *Jews*, as *Paul* circumcis'd *Timothy*, (*Acts* xvi. 3.) And purify'd himself in the *Temple*, (*Acts* xxi. 21, to 27.) But this is all *Gratis Dictum*; here is not one word of *Proof*: And they might as well say, That the *Apostles* *PREACHING* was only in Compliance with the *Jews*, and that it was the same with *John's PREACHING*; for their *Commissions* to *Teach*, and to *Baptize* were both given in the same Breath, *Matth.* xxviii. 19. *Go ye—TEACH all Nations, BAPTIZING them, &c.*

Now why the *Teaching* here shou'd be *Christ's*, and *Baptizing* only



only *John's*, the *Quakers* are desir'd to give some other Reason besides their own *Arbitrary Interpretations*; before which no Text in the *Bible*, or any other Writing can stand.

Besides, I wou'd inform them, That the *Greek* word μαθητεύσατε, in this Text, which we Translate *Teach*, signifies to make *Disciples*; so that the *literal*, and more proper reading of that Text is, Go, and Disciple all *Nations*, or make *Disciples* of them, baptizing them, &c.

If it be ask'd, Why we shou'd Translate the Word μαθητεύσατε, *Matt. xxviii. 19.* by the Word *Teach*, if it means to Disciple a Man, or make him a Disciple?

I Answer: That *Teaching* was the Method whereby to Persuade a Man, to Convert him, so as to make a *Disciple* of him. But the Form of Admitting him into the Church, and actually to make him a *Disciple*, to give him the *Priviledges* and *Benefits* of a *Disciple*, was by *Baptism*.

Now the *Apostles* being sent to *Teach* Men, in order to make them *Disciples*; therefore instead of Go, *Disciple* Men, we Translate it, Go, *Teach*, as being a more Familiar Word, and better understood in *English*.

Tho' if both the *Greek* words μαθητεύσατε, and βαπτίζοντες, in this Text, were Translated Literally, it would obviate these *Quaker-Objections* more plainly: For then the Words wou'd run thus; Go and Admit all *Nations* to be my *Disciples*, by Washing them with Water, in the Name of the Father, and of the Son, and of the Holy Ghost. Διδάσκοντες, Teaching them to observe all things whatsoever I have commanded you.

Here the Word Διδάσκοντες, i. e. *Teaching*, is plainly distinguished from μαθητεύσατε, to *Disciple* them; tho' our *English* renders them both by the Word *Teaching*, and makes a Tautology: Go Teach all *Nations* — Teaching them.

But, as a Child is Admitted into a School before it be Taught: So Children may be Admitted into the Pale of the Church, and be made *Disciples*, by *Baptism*, before they are Taught. Which shews the meaning of these two Words, i. e. *Discipling*, and *Teaching*, to be different. Because, tho' in Persons Adult, Teaching must go before *Discipling*; yet in Children (who are within the Covenant, as of the Law, to be Admitted at eight Days old, by Circumcision; so under the Gospel, by Baptism) Discipling

goes before *Teaching*: And that *Discipling* is only by *Baptism*.

But to return. The *Quakers* are so hard put to it, when they are press'd with that Text, *Acts* x. 47. *Can any forbid Water, &c?* That they are forced to make a *Suppose*, (without any ground or appearance of Truth) That these Words were an Answer to a Question. And that the Question was, Whether they might not be Baptized with *John's* Baptism? And that this proceeded from a Fondness the *Jews* had to *John's* Baptism. And that the Apostle *Peter* only Comply'd with them out of Condescension, as *Paul* Circumcis'd *Timothy*.

*Ans.* 1. *Cornelius*, and those whom *Peter* Baptized, *Acts* x. were *Gentiles* and not *Jews*: They were *Romans*, and therefore cannot be supposed to have had any Longing after *John's* Baptism; none of them having ever own'd it, or having been Baptiz'd with it.

2. The *Gentile Converts* to Christianity, refus'd to submit to the *Jewish Circumcision*, or any of their *Law* (*Acts* xv.) And therefore it is not to be imagin'd, that they wou'd be fond of any of the *Baptisms* which were us'd among the *Jews*.

3. Even all the *Jews* themselves, no not the *Chief* and *Principal* of them, neither the *Pharisees* nor *Lawyers* did submit to *John's* Baptism, *Luke* vii. 30.

4. The *Ethiopian Eunuch* requested *Baptism* from *Philip*, (*Acts* viii.) And it cannot be suppos'd, that the *Ethiopians* had more knowledge of *John's* Baptism, or regard for it, than the *Romans*, or great part of the *Jews* themselves.

5. There is no ground to suppose that St. *Peter's* words, *Can any Man forbid Water, &c?* were an Answer to any Question that was asked him. The most forcible *Affirmation* being often express'd by way of *Question*.

*Can any Man forbid Water?* That is, *No Man can forbid it.* And for the saying, *Then Answered Peter.* There is nothing more familiar in the *New Testament*, than that Expression when no *Question* at all was asked. See *Matt.* xi. 25. xii. 38. xvii. 4. xxii. 1. *Mark* xi. 14. xii. 35. xiv. 48. *Luke* vii. 40. xiv. 3, 4, 5. xxii. 51. *John* v. 17, 19.



6. Granting a Question was ask'd, and that *Cornelius*, as well as the *Ethiopian*, had desir'd *Baptism*, why must this be construd of *John's Baptism*? Especially considering, that *Peter*, in that same Sermon which Converted *Cornelius* (*Act. x. 37.*) told them that the *Gospel* which he Preached unto them, was that which was published, after the *Baptism* which *John* Preached. What Argument was this for *Cornelius* to return back again to *John's Baptism*? Or, if he had desir'd it, why shou'd we think that *Peter* wou'd have Comply'd with him; and not rather have reprov'd him, and carry'd him beyond it, to the *Baptism* of *Christ*: as *Paul* did (*Acts xix.*) to those who had before receiv'd the *Baptism* of *John*?

7. But as to the *Compliance* which the *Quakers* wou'd have to *John's Baptism*; and which they compare to *Paul's Compliance* in *Circumcising* *Timothy*: I will shew the great Disparity.

First, The *Law* was more universally receiv'd than *John's Baptism*: For many and the Chief of the *Jews* did not receive *John's Baptism*, as above-observ'd.

Secondly, The *Law* was of much longer standing: *John's Baptism* was like a *Flash of Lightning*, like the *Day-Star*, which usher'd in the *Sun of Righteousness*, and then disappear'd: But the *Law* continu'd during the long *Night* of *Types* and *Shadows*, many hundreds of *Years*:

Thirdly, *John* did no *Miracle* (*John x. 41.*) But the *Law* was delivered, and propagated by many *Ages* of *Miracles*. 'Twas enjoyn'd under Penalty of *Death*, to them and their *Posterities*; whereas *John's Baptism* lasted not one Age, was intended only for the Men then present, to point out to them the *Messiah*, then already come, and ready to appear: And no outward *Penalties* were annexed to *John's Law*; People were only *Invited*, not *Compell'd* to come unto his *Baptism*: But to neglect *Circumcision*, was *Death*, *Gen. xvii. 14. Exod. iv. 24.*

The *Preaching* of *John* was only a *Warning*; let those take notice to it that wou'd:

Whereas the *Law* was pronounced by the Mouth of *God* Himself, in *Thunder* and *Lightning*, and out of the midst of the *Fire*, upon Mount *Sinai*, in the Audience of all the People: And so terrible was the Sight, that *Moses* said, *I exceedingly fear*



and quake, Heb. xii. 21. For from God's Right Hand went a Fire of Law for them, Deut. xxxiii. 2.

From all these Reasons, we must suppose the *Jews* to be much more Tenacious of the *Law*, than of *John's Baptism*; and to be brought off with greater difficulty from their *Circumcision*, which had descended down to them all the way from *Abraham*, 430 Years before the *Law*, (Gal. iii. 17.) than from *John's Baptism*, which was but of Yesterday; and never receiv'd by the Chief of the *Jews*. And therefore there was much more reason for *Paul's* Complying with the *Jews* in the Case of *Circumcision*, than in that of *John's Baptism*, as the *Quakers* suppose.

When *Christ* came to fulfil the *Law*, he did it with all regard to the *Law*, (Matth. v. 17, 18, 19.) He destroy'd it not with Violence, all at once; but fulfil'd it *leisurely* and by degrees: *Ut cum honore Mater Synagoga sepeliretur*. The *Synagogue* was the Mother of the Church; and therefore it was fitting that she shou'd be Bury'd with all Decency and Honour.

This was the Reason of all those Compliances with the *Jews*, at the beginning, to wear them off, by degrees, from their Superstition to the *Law*.

Tho' in this some might Comply too far: And there want not those who think that *Paul's* Circumcising of *Timothy*, (Acts xvi. 3.) was as faulty a Compliance, as that which he blam'd in *Peter*, (Gal. ii.) For that of *Paul's* is not Commended, in the Place where it is mentioned.

And now I appeal to the Reason of Mankind, whether Objections thus pick'd up from such obscure and uncertain Passages, ought to overballance plain and positive Commands, which are both back'd and explain'd by the Practice of the Apostles, and the Universal Church after them? All which I have before Demonstrated of *Baptism*.

8. But however the *Quakers* may argue from *Paul's* Compliance with the *Jews*, the Reader has reason to complain of my Compliance with Them: For, after all that has been said, there is not one single Word in any Text of the *N. T.* that does so much as hint at any such thing, as that *Peter's* Baptizing of *Cornelius*, or *Philip's* Baptizing of the *Eunuch*, was in any sort of Compliance unto *John's Baptism*. This is a perfect Figment, out of the *Quaker's* own Brain, without any Ground or Foundation in

in the World : And therefore there was no need of Answering it at all, otherwise than to bid the *Quakers* prove their *Affertion*; That these *Baptisms* were in Compliance with *John's*, which they cou'd never have done.

Whereas it is plain from the Words of the Text, (*Acts* xvi. 3.) that *Paul's* Circumcising *Timothy*, was in Compliance with the *Jews* : It is expressly so said, and the Reason of it given, because, tho' his *Mother* was a *Jewess*, yet his *Father* was a *Greek* ; and therefore, *because of the Jews which were in those Quarters* (says the Text) he Circumcised *Timothy*, that these *Jews* might Hear and Receive him, which, otherwise, they wou'd not have done. Now let the *Quakers* shew the like Authority, that the *Baptisms* of *Cornelius*, of the *Eunuch*, and of the *Corinthians*, *Acts* xviii. 8. (For that too they acknowledge to have been *Water-Baptism*; as I will shew presently) let the *Quakers* shew the like Authority, as I have given for the *Circumcision* of *Timothy* being in Compliance with the *Jews*, let them shew the like, If say, that the foresaid *Baptisms* were in Compliance with *John's*, and then they will have something to say. But till then, this *Excuse*, or *Put off* of theirs, is nothing else but a *hopeless Shift* of a *desperate Cause*; to suppose, against all sense, that these *Gentiles*, (*Romans*, *Ethiopians*, and *Corinthians*) desir'd *John's Baptism*, who rejected all the *Laws* and *Customs* of the *Jews*.

## S E C T. VII.

*The Quakers Master-Objection from 1 Cor. i. 14. I thank GOD that I Baptized none of you, but Crispus and Gaius. And Ver. 17. For Christ sent me not to Baptize, but to Preach the Gospel.*

FROM this Passage they argue, That *Water-Baptism* was not commanded by *Christ*, because here *St. Paul* says, That he was not sent to *Baptize* ; and that he thanks God, that he *Baptiz'd* so few of them. But,

In Answer to this, I will first of all premise, That a bare *Objection*, without some *Proof* on the other side, does neither justify *their* Cause, nor overthrow *ours*: For when a thing is Proved *Affirmatively*, it cannot be overthrown by *Negative* Difficulties which may be Objected.

You must dissolve the *Proofs* which are brought to support it: Nothing else will do.

For what *Truth* is there so evident in the World, against which no *Objection* can be rais'd?

Even the Being of a *God* has been disputed against by these sort of Arguments; that is, by raising *Objections*, and starting *Difficulties*, which may not easily be Answer'd: But while those Demonstrative Arguments, which *Prove* a *God*, remain unshaken, a thousand *Difficulties* are no *Disproof*.

And so, while the *Command* of *Christ*, and the *Practise* of his *Apostles*, and of all the *Christian World*, in pursuance of that *Command*, are clearly *Prov'd*, no *Difficulty* from an obscure Text, can shake such a Foundation.

But I lay down this, only as a General Rule; because this Method is so much made use of by the *Quakers* (and others) who never think of Answering plain *Proofs*; but by raising a great *Dust* of *Objections*, wou'd *bury* and *hide* what they cannot *Disprove*.

I say, that I only mind them at present, of this fallacious Artifice; for I have no use for it as to these *Texts* objected, to which a very plain and easie Answer can be given. And,

First, I would observe, how the *Quakers* can understand the Word *Baptize* to mean *Water-Baptism*, or *no Water-Baptism*, just as the *Texts* seem to favour their cause, or otherwise.

For there is no mention of *Water* in either of the *Texts* objected, only the single word *Baptize*. And why then must they construe these two *Texts* only, of all the rest in the *New Testament*, to mean *Water-Baptism*? Why? but only to strain an *Objection* out of them against *Water-Baptism*?

But will they let the Word *Baptize* signify *Water-Baptism*, in other places, as well as in these?



They cannot refuse it with any shew or colour of Reason. They must not refuse it in *Acts* xviii. 8. where the *Baptizing* of *Crispus* (mention'd in the first of the *Texts* objected) is recorded. And there, it is not only said of *Crispus*, that he was *baptized*, but that *many of the Corinthians hearing, believed, and were baptized*. By which, the *Quakers* cannot deny *Water-Baptism* to be meant, since they construe it so, 1 *Cor.* i. 14.

Secondly, We may further observe, that in the *Text*, *Acts* xviii. 8. *Crispus* is only said to have *believed*, which was thought sufficient to infer, that he was *baptized*; which cou'd not be, unless all that *believed*, were *baptized*: Which, no doubt, was the Case, as it is written, *Acts* xiii. 48. *As many as were ordained to eternal Life, believed*. And (Ch. ii. 41.) *They that received the Word, were baptized*, And (V. 47.) *The Lord added to the Church daily such as shou'd be saved*.

So that this is the *Climax* or *Scale of Religion*. As many as are ordained to eternal Life do *believe*: And they that *believe*, are *baptized*: And they that are *baptized*, are added to the *Church*.

And to shew this received Notion, That whoever did *believe* was *baptized*, when *Paul* met some *Disciples* who had not heard of the *Holy Ghost*, *Acts* xix. 3. he did not ask them whether they had been *baptized*, or not? He took that for granted, since they *believed*. But he asks, *Unto what were ye baptized?* Supposing that they had been *baptized*.

Thirdly, Here then this *Objection* of the *Quakers*, has turn'd into an invincible *Argument* against them.

They have, by this, yielded the whole Cause: For if the *Baptism*, 1 *Cor.* i. 14. be *Water-Baptism*, then that *Baptism*, *Acts* xviii. 8. must be the same: And consequently all the other *Baptisms*, mention'd in the *Acts*, are, as these, *Water-Baptisms* also.

But, besides the *Quakers* Confession (for they are unconstant, and may change their Minds) the thing shews it self, that the *Baptism* mention'd, 1 *Cor.* i. 14. was *Water-Baptism*; because *Paul* there thanks God, that he baptized none of them but *Crispus* and *Gaius*. Wou'd the *Apostle* thank God that he had baptized so

to *few*, with the *Holy Ghost*? Or wou'd he repent of baptizing with the *Holy Ghost*? Therefore it must be the *Water-Baptism* which was here spoke of.

Fourthly, But now, what is the Reason, that he was glad he had *baptized so few* with *Water-Baptism*? And he gives the Reason, in the very next words. (V. 15.) *Lest any shou'd say, that I had baptized in mine own Name.* What was the occasion of this Fear? It is told from V. 10. That there were great *Divisions* and *Contentions* among these *Corinthians*, and that these were grounded upon the *Æmulation* that arose among them, in behalf of their several *Teachers*. One was for *Paul*, another for *Apollos*, others for *Cephas*, and others for *Christ*.

This wou'd seem, as if the Christian Religion had been contradictory to it self:

As if *Christ*, and *Cephas*, and *Paul*, and *Apollos* had set up against one another:

As if they had not all taught the same Doctrine:

As if each had preach'd up *himself*, and not *Christ*:

And had *baptized* Disciples, each in *his own Name*, and not in *Christ's*; and had begot Followers to *himself*, and not to *Christ*.

To remove this so horrible a Scandal, St. *Paul* argues with great zeal, (V. 13.) *Is Christ divided?* (says he) *Was Paul Crucified for you? Or were ye baptized in the Name of Paul? I thank God, that I baptized none of you but Crispus and Gaius; lest any should say, That I had baptiz'd in mine own Name.*

There needs no Application of this, the Words of the *Apostle* are themselves so plain.

He did not thank God, that they had not been *baptized*; but that *He* had not done it.

And this, not for any slight to *Water-Baptism*; but to obviate the Objection of his *baptizing in his own Name*.

Fifthly, By the way, this is a strong Argument for *Water-Baptism*: Because the *Inward Baptism* of the *Spirit*, cometh not with *Observation* and *Shew*, but is *within* us, *Luk. xvii. 20, 21*. Nor is it done in any Body's *Name*, it is an *inward* Operation upon the *Heart*.



But the *outward Baptism* is always done in some *Name* or other; in his *Name* whose *Disciple* you are thereby made and *Admitted*.

Therefore it must, of necessity, be the *outward Baptism*, of which *St. Paul* here speaks; because it was *outwardly* Administered, in such an *outward Name*. And he makes this an Argument that he had not made *Disciples* to himself, but to *Christ*; because he did not *Baptize* them in his own *Name*, but in *Christ's*.

Now this had been no *Argument*, but perfect *Banter*, if there had been no *outward Baptism*, that the People cou'd have both *seen* and *heard*. How otherwise cou'd they tell in what *Name*, or no *Name* they were *baptized*, if all was *Inward* and *Invisible*?

But I need not prove what the *Quakers* grant and contend for, that all this was meant of *Water-Baptism*; because otherwise their whole *Objection*, from this place, does fall.

VI. But they wou'd infer as if no great stress were laid upon it; because that *few* were so *baptized*.

I Answer. That there is nothing in the *Text* which does infer, that *few* of these *Corinthians* were *baptized*.

*St. Paul* only thanks God, that he himself had not done it, except to a *few*, for the Reasons before given: But *Acts* xviii. 8. it is said, That besides *Crispus*, whom *Paul* himself *baptized*, *MANY* of the *Corinthians* were *baptized*.

Nay, they were all *baptized*, as many as *believed*, as before is prov'd. And, in this very place, *St. Paul* taking it for granted, that all who *believed*, were *baptiz'd*, which I have already observ'd from his Question to certain *Disciples*, *Acts* xix. 3. not whether they were *baptized*, but unto what, i. e. In what *Name*, they had been *baptized*? So here *1 Cor.* i. 13. He does not make the Question, whether they had been *baptized*? That he takes for granted. But in what *Name*, were ye *baptized*? Which supposes, not only that all were *baptized*, but likewise that all who were *baptized*, were *baptized* in some *outward Name*; and therefore that it was the *Outward*, i. e. *Water-Baptism*.



VII. But the second Text objected, *V. 17.* is yet to be accounted for; where *St. Paul* says, *Christ sent me not to Baptize, but to Preach the Gospel.* This he said in justification of himself for having baptiz'd so few in that place; for which he blesses God, because, as it happened, it prov'd a great justification of his not baptizing in *his own Name.*

But then, on the other hand, here wou'd seem to be a Neglect in him of his Duty: For if it was his Duty to have baptiz'd them *all*, and he baptiz'd but a *few*, here was a great Neglect.

In Answer to this, we find, that there was no Neglect in not baptizing them, for that, not a *few* but *many* of the *Corinthians* were baptiz'd, *Acts xviii. 8.* that is, as many as believed, as before is shewn.

But then who was it that baptiz'd those *many*? For *St. Paul* baptiz'd but a *few*.

*I Answer.* The *Apostle* employ'd others, under him, to Baptize.

And he vindicates this, by saying, That he was *not sent to Baptize*, i. e. *principally and chiefly*; that was not the *chief* part of his Commission: But the *greater and more difficult* part was that of *Preaching*, to *Dispute* with, *Perswade* and *Convert* the *Heathen World.* To this, *great Parts*, and *Courage*, and *Miraculous Gifts* were necessary: But to Administer the *outward Form* of *Baptism* to those who were *Converted*, had no Difficulty in it; requir'd no *great Parts*, or *Endowments*, only a *lawful Commission* to Execute it.

And it wou'd have taken up too much of the *Apostles* time, it was impossible for them to have baptiz'd, with their own Hands, those vast Multitudes whom they Converted. *Christianity* had reach'd to all Quarters of the then known World, as far almost, as at this Day, before the *Apostles* left the World. And cou'd Twelve Men Baptize the *whole World*? Their Progress was not the least of their *Miracles*: The *Bread of Life* multiply'd faster, in their *Distribution* of it, than the *Loaves* by our *SAVIOUR's* Breaking of them. *St. Peter* Converted about *three Thousand* at one Sermon, *Acts ii. 41.* And at another time about *five Thousand*, *Ch. iv. 4.* Multitudes both of Men and Women. *Ch. v. 14.* Many more than the *Apostles* cou'd have counted; much more than

than they cou'd have *baptized*; for which if they had stay'd, they had made slender Progress. No. The *Apostles* were sent, as loud *Heralds*, to proclaim to all the Earth, to run swiftly, and gather much People; and not to stay (they cou'd not stay) for the *baptizing* with their own Hands, all that they Converted: They left that to others, whom they had ordain'd to Administer it. Yet not so, as to exclude themselves; but they themselves did *Baptize*, where they saw occasion, as St. Paul here did *BAPTIZE Crispus and Gaius*, and the House of *Stephanas*, some of the Principal of the *Corinthians*. Not that he was oblig'd to have done it himself, having others to whom he might have left it: For he was not *sent*, that is, put under the *Necessity* to *Baptize* with his own Hands, but to *Preach*, to Convert others, that was his *principal* Province, and which he was not to neglect, upon the account of *baptizing*, which others could do as well as he.

But if you will so understand the Words of his not being *sent*, i. e. that it was not within his *Commission*, that he was not *Im-power'd* by *Christ*, to *Baptize*, then it wou'd have been a *Sin*, and great *Presumption* in him, to have *baptized* any body.

Nay more. This Text, thus understood, is flatly contradictory to *Matt. xxviii. 19.* which says, *Go, Baptize*: And this says, *I am not sent to Baptize*.

These are contradictory, if by, *I am not sent*, be understood, *I have not Power or Commission to Baptize*.

But by, *I am not sent*, no more is meant in this Text, than that *Baptizing* is not the *chief* or *principal* part of my *Commission*. As if a *General* were accused for *Mustering* and *Listing* Men in his own Name, and not in the *King's*, and he shou'd say, in Vindication of himself, that he had never *listed* any, except such and such *Officers*; for that he was not *sent* to *Muste*r, or *Drill* Men, or to *Exercise Troops* or *Regiments*, but to *Command the Army*: Wou'd it follow from hence, that he had not *Power* to *Exercise a Troop* or a *Regiment*, or that it was not within his *Commission*? Or if a *Doctor of Physick* should say, That it was not his Part to *compound Medicines*, and make up *Drugs* (that was the *Apothecary's* Business) but to give *Prescriptions*; wou'd any Man infer from this, that he might not *Compound* his own *Medicines* if he pleas'd?



Or if (to come nearer) a *Professor of Divinity*, or a *Bishop* shou'd say, That he was not *sent to Teach School*; this wou'd not imply that he might not *Keep School*; nay, he ought, if there were no others to do it: So the *Apostle of the Gentiles* was not *sent to spend his Time in Baptizing, Visiting the Sick*, or other Parts of his Duty, (which others might perform) so as to hinder his great Work in *Converting of the Gentiles*: All of whom he cou'd not *Baptize*, nor *Visit* all their *Sick*: Yet both these were within his *Commission*, and he might and *did* Execute them where he saw occasion. As if all the *Sick in London* shou'd expect to be *Visited* by the *Bishop of London*; and all the *Children* shou'd be brought to be *baptized* by him; he might well say, That he was not *sent to Baptize*, or to *Visit their Sick*, but to look after his *Episcopal Function*: And send them for these *Offices*, to others, under him: And yet this wou'd no ways imply, that these *Offices* were not within the *Episcopal Commission*; or that he was not *sent* both to *Baptize*, and to *Visit the Sick*: But only that he was not *sent principally and chiefly to Baptize*, or to *Visit the Sick*.

And as to that Phrase of being *sent*; we find it us'd in this same sense, to mean only being *chiefly* and *principally* sent. Thus, *Gen. xlv. 8.* *Joseph* said to his *Brethren*, *It was not you that sent me hither, but God.* It was certainly his *Brethren* who *sent* him, for they *sold* him into *Egypt*: But it was not They, *principally* and *chiefly*, but *God*, who had other and extraordinary Ends in it.

*Adam was not deceived* (says the *Apostle*, *1 Tim. ii. 14.*) *but the Woman being deceived, was in the Transgression.* *Adam* was *deceived*, and *fell* as well as the *Woman*; but the meaning is, he was not *first*, or *principally* deceived.

Again. As for you who stick so close to the *Letter* (when it seemeth to serve your turn) *Go ye and learn what that meaneth*, *I WILL HAVE MERCY, AND NOT SACRIFICE*, *Matt. ix. 13.*

By which it cannot be understood, that *God* did not require *Sacrifice*; for he *commanded* it upon Pain of *Death*. Yet he says, (*Jer. vii. 22.*) *I spake not unto your Fathers, nor commanded them — concerning Burnt-Offerings, or Sacrifices: But this thing Commanded. I them, saying, Obey my Voice, &c.* according as it is written, (*1 Sam. xv. 22.*) *To Obey is better than Sacrifice.*



By all which cannot be meant, that God did not Command the *Jews* concerning *Burnt-Offerings* and *Sacrifices* (for we know how particularly they were commanded) but that the *outward Sacrifice* was not the *chief* and *principal* part of the Command; which respected *chiefly* the *inward* Sacrifice and Circumcision of the *Heart*.

Which when they neglected, and lean'd wholly to the *Outward*, then God detest's their *Oblations*; Isa. i. 14. *Your new Moons, and your appointed Feasts my Soul hateth, I am weary to bear them.* And he says, V. 12. *Who hath required this at your Hand?*

It was certainly God who had *required* all these things at their hands; but these *outward Performances*, (tho' the *Neglect* or *Abuse* of them was punished with *Death*) yet they were not the *chief* and *principal* part of the Command, being intended *chiefly* for the sake of the *Inward* and *Spiritual* Part: From which when they were separated, they were (like the *Body*, when the *Soul* is gone) a *dead* and a *loathsome* CARCASS of *Religion*: And which God is therefore said, not to have commanded, because he did not Command them without the other: As he made not the *Body* without the *Soul*; yet he made the *Body* as well as the *Soul*.

VIII. And as there is *Soul* and *Body* in *Man*, so (while *Man* is in the *Body*) there must be a *Soul* and *Body* of *Religion*; that is, an *outward* and an *inward* WORSHIP, with our *Bodies* as well as our *Souls*.

And as the Separation of *Soul* and *Body* in *Man*, is called *Death*; so is the Separation of the *outward* and the *inward* Part of *Religion*, the *Death* and *Destruction* of *Religion*.

The *outward* is the *Cask*, and the *inward* is the *Wine*. The *Cask* is no Part of the *Wine*; but if you break the *Cask*, you lose the *Wine*. And as certainly, whoever destroy the *outward* Institutions of *Religion*, lose the *inward* Parts of it too.

As is sadly experienc'd in the *Quakers*, who, having thrown off the *outward Baptism*, and the other *Sacrament of Christ's Death*, have, thereby, lost the *inward* thing signify'd, which is, the *PERSONAL Christ*, as Existing *without all other Men*, and having so Suffer'd, Rose, Ascended, and now, and for ever,  
Sitteth

*Sitteth in Heaven, in his true proper Human Nature, WITHOUT all other Men.* This the *Quakers* will not own, (except some of the *New Separation*) and this they have lost, by their Neglect of those outward *Sacraments*, which *Christ* appointed for this very End (among others) that is, as *Remembrances* of his *Death*: For it had been morally impossible for Men, who had constantly and with due *Reverence*, attended these holy *Sacraments* of *Baptism* and the *Lord's Supper*, ever to have forgot his *Death*, so lively represented before their Eyes, and into which they were baptized; or to have turn'd all into a meer *Allegory*, perform'd within every Man's *Breast*, as these *Quakers* have done.

But the *Enemy* has perswaded them to break the *Cask*, and destroy the *Body of Religion*; whereby the *Wine* is spilt, and the *Soul of Religion* is fled from them: And by neglecting the outward Part, they have lost the whole inward, and *Truth of Religion*; which is a true *Faith* in the *OUTWARD Christ*, and in the *Satisfaction* made for our *Sins*, by his *Blood OUTWARDLY shed*; and in his *Intercession*, in our *Nature*, as our *High-Priest*, at his *Father's Right Hand*, now, in *Heaven*; into which *Holy of Holies*, He has carry'd his own *Blood of Expiation*, once offer'd upon the *Cross*, and presents it, for ever, as the *Atonement* and full *satisfaction* for the *Sins* of the whole *World*; but apply'd only by true *Faith* and *Repentance*, thereby, becomes fully *Effectual* to the *Salvation* of every *Faithful Penitent*.

This is the only true *Christian Faith*: And from this the *Quakers* have totally fallen; and that chiefly, by their *Mad* throwing off the *OUTWARD Guards*, *Preservatives*, *Fences*, *Sacraments*, and *Pledges*, of *Religion*. And those *OUTWARD Means of Grace*, which *Christ* has commanded, and given us as the only *OUTWARD GROUNDS* for our *Hope of Glory*. For how can that Man get to *Heaven*, who will not go the way that *Christ* has appointed; who came down from *Heaven*, on purpose to *show* and *lead* us the way thither; yet we will be wiser than he; find fault with his *Institutions*, as being too much upon the *Outward*; and think that we can and may *Spiritualize* them *finer*, and make the way *shorter* than he has done.



IX. But to return, if the *Quakers* cou'd find such *Texts* concerning *Baptism*, as I have shewn above concerning *Sacrifices*, as if it were said, That God did *not* command *Baptism*; that he *hated* it, and was *neary* to *bear* it, that he *would not have* it, &c. If such *Texts* cou'd be found, How wou'd the *Quakers* triumph! Who wou'd be able to stand before them! And yet, if such were found, they wou'd prove no more against the *outward BAPTISM*, than they did against the *outward SACRIFICES*; i. e. That if any regarded nothing else in *Baptism*, than the *outward Washing*, it wou'd be as hateful to God, as the *Jewish Sacrifices*, when they regarded nothing more in them but the *Outward*.

And it may be truly said, That God did not Command either such *Sacrifices*, or such a *Baptism*; because he commanded not the *outward* alone, but with respect unto, and chiefly for the sake of the *Inward*.

And, therefore, as all these, and other the like Expressions in the *Old Testament* did not at all tend to the *Abolition*, only to the *Rectification* of the *Legal Sacrifices*: So, much less, can that single Expression, 1 Cor. i. 17. of *Paul's* saying (upon the occasion, and in the sense above mention'd) that he *was not sent to Baptize, but to Preach*; much less can this infer the *Abolition* of *Baptism*; being as positively *commanded*, as *Sacrifices* were under the *Law*, and as certainly *practis'd* by the *Apostles*, as the *Sacrifices* were by the *Levitical Priests*.

X. Now suppose that I should deny, that *OUTWARD Sacrifices* were ever *commanded*; or, that the *Jews* did ever *practise* them: And shou'd Interpret all that is said of *Sacrifices*, only of the *Inward*, as the *Quakers* do of *Baptism*; and I shou'd produce the *Texts* above quoted to prove that God did not command *Sacrifices*, which are much more positive than that single one which is strain'd against *Baptism*: I say, suppose that I shou'd be so Extravagant as to set up such a Notion, what Method (except that of *Bedlam*, which, in that Case, wou'd be most proper) cou'd be taken to convince me? And suppose I shou'd gain as many *Profelytes* as *G. Fox* has done: And we shou'd boast

our



our *Numbers*, and *Light within*, &c. wou'd not this following Method be taken with us?

1st. To see how *Sacrifices* are actually us'd now in those Parts of the World where they do *Sacrifice*. And being convinc'd that these do use *outward Sacrifices*, and understand the first Command to *Sacrifice*, in that sense, to inquire

2dly, Whether they did not receive this from their *Fathers*, so upward, to the first Institution? And is not this the surest Rule to find out the meaning of the *first Command*? viz. How it was *understood* and *practis'd* by those to whom the Command was *first* given; and from them, through all Ages since. Upon all which *Topicks*, the present *Water-Baptism*, now us'd, may be as much demonstrated to be the same which was *practis'd* by the *Apostles*, and consequently, which was *commanded* by *Christ*, as the *outward Sacrifices* can be shewn to have been, at first, *commanded* to the *Jews*, and *practis'd* by them.

XI. And as for that precarious Plea, before confuted, of the *Baptism* which the *Apostles* practis'd, being only a Compliance with the *Jews*; there is more *Pretence* to say, that the *Jewish Sacrifices* were in Compliance with the *Heathen Sacrifices*, which were long before the *Levitical Law*.

I say, there is more *Pretence* for this, but not more *Truth*. More *pretence*, because it has been advanced of late, by Men of greater Figure than *Quakers*, That the *Levitical Sacrifices* were commanded by God, in Compliance with the *Gentile Sacrifices*, which were before used.

But this is a Subject by it self. I now only shew the *Quakers*, that there is more ground to *spiritualize* away *Sacrifices* from the *Letter*, than *Baptism*; more *pretence* for it from *Texts* of *Scripture*, and from some *odd Opinions* of some Learned Men.

And if the Denial of *OUTWARD Sacrifices* wou'd be counted (as the like of *Baptism* was, when *first* started) to be nothing short of *Madness*, the continuance of that *Distraction* for 46 Years together (as in the Case of *Baptism*) might make it more *familiar* to us, but would abate nothing of the *Unreasonableness*.

XII. I believe the Reader, by this time, cannot but think that I have taken too much needless Pains, in Answer to that Objection of St. Paul's saying that he was not sent to *Baptize*, but to *Preach*: But I speak to a sort of Men, who are us'd to *Repetitions*, and will not take a *Hint* (unless it be on their side) and therefore I enlarge more than I wou'd do, if I were writing to any others. But I think I have said enough, even to them, to shew, that the Meaning of the *Apostle* in this *Text*, was only to prefer the Office of *Preaching*, before that of *Baptizing*. But I must withal desire them to take notice, that the *Preaching*, that is, *Publishing* of the *Gospel*, at first to *Heathens*, was a very different thing, and of much greater *Necessity*, than those set *Discourses*, which we now call *Preaching* in *Christian* Auditories.

XIII. Let me (to conclude) add one Argument more, from this *Text*, 1 Cor. i. 17. why that *Baptism*, mention'd *Matt.* xxviii. 19. cannot be meant of the *Baptism with the Holy Ghost*. Because if when *Christ* sent his *Apostles* to *Baptize*, the meaning was (as the *Quakers* wou'd have it) to *Baptize* with the *Holy Ghost*; then the *Apostle Paul* said in this *Text*, 1 Cor. i. 17. That he was not sent to *Baptize* with the *Holy Ghost*. Which sense, since the *Quakers* will not own, they cannot reconcile these *Texts*, without confessing, that that *Text*, *Matt.* xxviii. 19. was not meant of the *Baptism with the Holy Ghost*, and then it must be meant of the *Water-Baptism*.

## S E C T. VIII.

*Objection from 1 Pet. iii. 21.*

THE Words of the *Text* are these. *The like Figure whereunto (i. e. the Ark) even Baptism, doth also now save us, (not the putting away of the Filth of the Flesh, but the Answer of a Good Conscience towards God) by the Resurrection of Jesus Christ.*

From whence the *Quakers* argue thus: That *Baptism* doth not consist in the *outward Washing*, but the *inward*.

And so far they argue right, That the *inward* is the *chief* and *principal* part; and therefore, that if any regard only the *outward Washing* of the *Skin*, in *Baptism*, they are indeed frustrated of the whole Benefit of it, which is altogether *Spiritual*.

And it has been observ'd *Seet. VII.* latter part of *Numb. vii.* That if only the *outward* Part of the *Sacrifices*, or *Circumcision*, and other *Institutions* under the *Law*, were regarded, they were *hateful to God*, and he *rejected* them; tho', at the same time, he commanded the Performance of them, under the Penalty of *Death*.

Thus it is in the *Institutions* of the *Gospel*. The *Inward* and *Spiritual* Part is the *chief*; and for the sake of which only, the *Outward* is commanded: But this makes the *Outward* necessary, instead of throwing it off; because (as it was under the *Law*) the *Outward* was ordained as a *Means* whereby we are made Partakers of the *Inward*: And therefore, if we neglect and despise the *Outward*, when we may have it, we have no Promise in the *Gospel* to Intitle us to the *Inward*: As he that neglects the *Means*, has no Reason to expect the *End*. It is true, a *Miracle* may do it; but it is *Presumption*, and *Tempting* of *God*, to neglect the *Outward Means* of *God's* Appointment, in expectation of his *Miraculous* Interposition, against the *Method* which he has commanded. As if *provoking* of *God*, did Intitle us the more to his *Protection*! Or, as if we were *Wiser* than *He*, to mend and alter his *Institutions*, and *dispense* with them, at our Pleasure!

Here let it be minded, that the *Ark* is put only as a *Type* of *Baptism*: Therefore *Baptism* is the more *worthy*, and more *necessary*. And to neglect *Baptism*, is to venture *swimming* in the *Deluge*, without the *Ark*.



## S E C T. IX.

*The Quaker-Objection from, Eph. iv. 5.*

I. **T**HE Words of the Text are these. *One Lord, one Faith, one Baptism*; whence the *Quakers* argue thus. That *Water-Baptism* is one *Baptism*, and the *Baptism* with the *Holy Ghost*, is another *Baptism*; because the *one* is the *Outward*, and the other the *Inward Baptism*; and *outward* and *inward* are *two Things*: Therefore that these must be *two Baptisms*: which, they say, is contrary to this *Text*, that says, the *Christians* have but *ONE Baptism*, as they have but *ONE Lord*, and *ONE Faith*.

II. I Answer. *Outward* and *Inward* are *Two things*; but yet they hinder not the *Unity* of *that* which is compos'd of *Both*. Thus *Soul* and *Body* are *Two things*, and of *Natures* the most different of any *Two things* in the *World*; yet they hinder not the *Unity* of the *Man*, who is compos'd of *Both*. Nay, it is the *Composition* of these *Two* that makes up the *One MAN*; inasmuch, that when these *Two* are *Divided*, the *MAN* is no more; for it is nothing else which we call *Death*, but the *Separation* of *Soul* and *Body*.

And (as before shewn, *Seçt. VII. Num. VIII.*) while there is *Soul* and *Body* in *Man*, there must be a *Soul* and *Body* of *Religion*, that is, an *Outward* and an *Inward Part* of *Religion*: And if we destroy the *Outward*, we shall lose the *Inward*; because the *Outward* was design'd for the *Safety* and *Preservation* of the *Inward*.

It is true, that the *Inward* is the *Chief* and *Principal Part*, as of *Man*, so of his *Religion*: But this does not infer, that the *Outward* is not likewise necessary. We are commanded, *Rom. xii. 1.* to *Present our Bodies a living Sacrifice*, and this is call'd our *Reasonable Service*. For, is it not *Reasonable*, that, since our *Bodies* are *God's Creatures*, as well as our *Souls*, He should have the *Adoration* and *Service* of our *Bodies*, as well as of our *Souls*?

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There

X vide Addenda in his lib.

There is no *Outward* or *Publick* W O R S H I P but by our *Bodies* ; we cannot *otherwise* express the *INWARD Devotion* and *Adoration* of our *Minds*.

And this is so *Natural*, that whoever has a due *Reverence* and *Awe* of the *Divine Majesty*, cannot help to Express it *Outwardly*, by the *Adoration* of his *Body*, in his Approaches to *God*, even tho' in *Private*. As our *Blessed Saviour*, in His *Agony*, fell *prostrate* upon *His Face* to the *Earth*.

And whoever deny the *Outward Worship* to *God*, or perform it *slovenly*, and *carelessly*, it is a full *Demonstration* that they have no *True* and *Real Devotion*, or *Just Apprehension* of the *Almighty*.

Therefore the *Outward Part* of *Religion* must, by no means, be let go, because the *Inward* certainly dies, when the *Outward* is gone.

But the *Outward* and the *Inward* W O R S H I P of *God* are not *Two* *Worships*, but only *Two Parts* of the *same* *Worship*. As *Soul* and *Body* are not *Two Men*, but *Two Parts* of the *same* *Man* ; so the *Adoration* of this *One Man*, *Outwardly* in his *Body*, and *Inwardly* in his *Soul*, is not *Two* *Worships*, but *Two* *Parts* of the *SAME* *Worship*.

III. There is but *one Faith*, yet this *Faith* consists of *several Parts*. There is a *Faith* in *God*, of which the *Heathens* do partake : There is a *Faith* in *Christ*, which denominates Men *Christians* : Yet these are not *Two Faiths* in a *Christian*, but *Two Parts* of the *SAME* *Faith*. There is likewise a *Faith* in the *Promises* of the *Gospel* ; and that what is therein *Commanded*, is from *God* : And there are *Degrees* of this *Faith*, of which one *Christian* does partake more than another. And yet to *Christians* there is but *One Faith*.

The *Belief* of a *God*, and of *Christ*, are *Two Faiths* or *Beliefs*, because many do *Believe* a *God*, who do not *Believe* in *Christ* : Yet, in a *Christian* they are not *Two Faiths*, but *ONE* *Faith* ; because the *one*, that is, the *Faith* in *Christ*, does suppose the *other*, that is, the *Belief* of a *God* ; it only *Adds* to it, and *Builds* upon it. And this makes them no more *Two* *Faiths*, than building an *House* a *Story* higher makes it *Two* *Houses*.

IV. There

IV. There is but *One Lord*, that is *Christ*; yet He consists of an *Outward* and an *Inward Part*, of *Body* and *Soul*. Nay more, of both the *Divine* and *Human Natures*. I might urge the different *Persons* in the *One Divine Nature*; but this will be no Argument to the *Quakers*, who Deny it. But they Deny not (seemingly at least) the *Divinity* of *Christ*; and therefore, as this *Lord* is but *One*, tho' consisting of several *Natures*; and His *Faith* and *Worship* but *One*, tho' consisting of several *Parts*; why may not His *Baptism* be likewise *One*, tho' consisting of an *Outward* and an *Inward Part*?

V. There was an *Outward* and an *Inward CIRCUMCISION*, as well as an *Outward* and *Inward BAPTISM*; yet no Man will say, that there were *Two Circumcisions* under the *Law*. As little Reason is there to say, That there are *Two Baptisms* under the *Gospel*. See what is before said, *Sett. VII. Num. X, & XI*, of the stronger Presumptions to deny the *Outward SACRIFICES* under the *Law*, than the *Outward BAPTISM* under the *Gospel*.

VI. Let me add, that *Circumcision* was discontinu'd 40 Years in the Wilderness (*Josh. v. 5.*) yet this was made no Argument against the *Reviving* and *Continuance* of it afterwards.

But *Baptism* has not been discontinu'd *one Year*, nor at all in the *Christian Church*, since its first Institution by *Christ*.

If the *Quakers* cou'd find such a *Discontinuance* of *Baptism*, as there was of *Circumcision*, they wou'd make great Advantage of it; tho' it cou'd be no more an Argument in the one case, than in the other.

But since they have not even this small Pretence against it, the *Constant* and *Uninterrupted Practice* of *Baptism*, in all *Christian Churches*, through *all Ages*, is an Irrefragable Argument against them; and shews them to be Dissonant from the whole Church of *CHRIST*.



## S E C T. X.

*An Objection from Heb. vi. 1.*

I. **I** Cou'd not have imagin'd that this shou'd have been made an *Objection*, if I had not seen it urg'd as such, in a Book printed this Year, 1696. Intituled, *John Baptist's Decreasing, &c.* By John Gratton. Where he urges mightily this Text, as a plain Prohibition to the further Continuance of *Baptism*. He lays great stress upon the Word *Leaving*. Therefore *Leaving the Principles of the Doctrine of Christ, let us go on unto Perfection*. LEAVING (saith he, P. 45.) *Mark, LEAVING the Principles, &c.* And *Baptism* being nam'd in the second Verse, he infers, That the *Apostle* here Commands to *leave off* the Practice of *Baptism*, which, he says, had been Indulg'd to the first Converts to *Christianity*, with other *Jewish Ceremonies*. As to the supposed *Indulging* of *Baptism*, on account of its being a *Jewish Ceremony*, it is answer'd before, Sect. VI. Pag. 19, 20, 21. But now as to this Inference from *Heb. vi. 1.* John Gratton says, P. 47. That this word LEAVING seems to entail the foregoing words in the Chapter before, where he (the *Apostle*) had been telling them of their *Childishness* (he mentions the *Doctrine of Baptism*, which cannot prove the *Imposing* of *Water-Baptism*, any more than all the rest) and was now for bringing them on to a further State, where they might know *Perfection* — And it seems clear to me, that there was some need for those things, they had so long lain like *Children weak, and Babes in, to be left*. Therefore leaving these, let us go on to *Perfection*; and saith further; This will we do, if God permit: But if they had been commanded by *Christ*, to have been used to the *World's End*, then why shou'd Paul have been so earnest at that Day, which was soon after *Christ's Ascension*, to have had them then to leave them? These are his words, and a great deal more to the same purpose. And in the same Page, he ranks *Baptism* with *Circumcision, Passover*, and other *Jewish Rites*.

II. But it is very wonderful, how any Man cou'd shut his Eyes so hard, as to oversee not only the whole *Scope*, but the very *Words* of this *Text*. Can such a Blindness be other than wilful? The *Apostle* was reprov'g some of the *Hebrews* for their slender Proficiency in the Knowledge of the *Gospel*. And that he cou'd not lead them to the *Higher Mysteries*, they hardly yet being well fixed in the very *Rudiments* and *Fundamentals* of *Christianity*: As if one shou'd say, 'That he would make an ill *Doctor* of *Divinity*, who had not yet learned his *Catechism*.

For the *Apostle* in the former Chapter having treated of the *Mysterious Parallel* 'twixt *Christ* and *Melchisedec*, he stops short, Ver. 11, upon the account of their Incapacity, of *whom* (that is, of *Christ* and *Melchisedec*) *we have many things to say, and hard to be uttered, seeing ye are dull of hearing*: For when for the time ye ought to be *Teachers*, ye have need that one teach you again, which be the first *Principles* of the *Oracles* of *God*. Then he goes on to provoke them to a further Proficiency in the words of the *Text* we are now considering, *Therefore* (says he) *leaving the Principles of the Doctrin of Christ, let us go on unto Perfection, not laying again the Foundation of Repentance from dead Works, and of Faith towards God, of the Doctrin of Baptisms, and of laying on of Hands, and of the Resurrection of the Dead, and of Eternal Judgment. And this will we do, if God permit.*

Here is the *Doctrine* of *Baptism* placed in the very *Heart* of the *Fundamentals* of *Christianity*; yet the *Quakers* would filch it out from amongst all the rest, and refer it alone to the *Ceremonials* of the *Law* spoken of in the former Chapter. This was drop'd at a venture; for the former Chapter treats only of the *Melchisedec*al *Priesthood*, which was no Part of the *Law*; and there are none of the *Legal Types* or *Ceremonies* so much as mention'd in it. Yet *Baptism* in the next Chapter must refer to them!

There cannot be a greater *Confession* to *Baptism* than this *Objection* of the *Quakers*; nor a stronger *Proof* for the *Necessity* of it, than to see it rank'd with these most-acknowledg'd *Foundations* of *Christian Religion*, and call'd one of the *First Principles* of the *Oracles* of *God*.

III. And as to the word *Leaving*, upon which this Author lays so great a stress, in this *Text*, as if it meant *Forsaking* and *Abandoning*, it is strange that he should bring in the *Apostle* Exhorting to *Leave off*, and *Forsake* the *Principles* of the *Doctrine* of *Christ*! But *Leaving* there is very plainly meant of *leaving* or *intermitting* (as the *Vulgar* renders it) to *treat* further at that time of these *Principles*; which the *Apostle* is so far from *forsaking*, that he fixes them as the *Foundation*; which he says he will not *lay again*, as supposing it *laid already*; but build further upon it, improve and carry up the *Superstructure*. So that this *Leaving*, is only *leaving* or *ceasing* to *Discourse* further upon these *Principles*, *Intermittentes Sermonem*, *intermitting* or *breaking off* the *Debate*. Which is literally, according to the *Greek* ἀφέντες λόγον, *leaving that Word* or *Subject* of which he then spoke, he went on to discourse of other things.

The Reader could not forgive this Trifling in me, to prove things which are self-evident, if he did not see that I am forc'd to it.

However, this Advantage is gain'd by it, to see the very slender *Foundations* upon which the *Quakers* build their Objections against *Baptism*; which they must either grant to be one of the *Principles* of *Christianity*, or that *Faith* and *Repentance* are not.

IV. But indeed (it is frightful to say it, I pray God they may seriously consider of it) they have, together with *Baptism*, thrown off all the other *Principles* of the *Doctrine* of *Christ*, which are mention'd in this *Text*. 1. *Repentance*. Against this they have set up a *Sinless Perfection*, which needeth no *Repentance*. They never beg Pardon for *Sin*, supposing they have none; and mock at us for saying, *Lord have Mercy upon us*; and upbraid our *Liturgy* for having a *Confession of Sin* in it. Edward Burrough, p. 32. of his Works, printed 1672, says, That God doth not accept of any, where there is any failing, or who doth not fulfill the Law, and doth not Answer every Demand of Justice. 2. *Faith* towards God.

This

See The Snake in the Grass, 1<sup>st</sup> Part, or Preface, p. 313, 314. 2<sup>d</sup> Part, p. 40, 41, 61, 62.



This is the *Christian* Faith ; or Faith in God through *Christ*. But the *Quakers* say, That they can come to God *Immediately*, without the *Mediation* of *Christ*, and therefore they do not *Pray* to *Christ*, whom they utterly deny to be that Person who suffer'd for them upon the Cross ; as Mr. Penn in his *Serious Apology*, p. 146. Part I. p 330,  
331.

They make *Christ* to be nothing else than what they call *The-Light within* ; which, they say, is sufficient of itself, without any thing else, to bring us to God ; and that whoever follows it, needs no other Help.

Now they say, That all the *Heathen*, every Man that is born into the World, has this *Light within*, that is, *Christ* ; and, that this *Light within* is sufficient for his *Salvation*, without any thing else : Whereby they take away any Necessity of an *Outward Christ* to dye for our *Sins*, and make the *Heathen* Faith as good as the *Christian* : And therefore they have taken away that *Christian Faith towards God*, which is the Second of the *Principles* mention'd in this *Text*. The Third is *Baptism*, which they openly disclaim. The Fourth is, the *laying on of Hands*, that is, the *Ordination*, *Confirmation*, and *Absolution* of the *Church*, which are all perform'd by *laying on of Hands*. And how much soever the *Quakers* and others do despise them, yet the *Apostle* here reckons them among the *Fundamentals* : For the *Government* and *Discipline* of the *Church* are *Essential* to it, as it is a *Society*, it could not otherwise be a *Society*. The Sin of *Korah* was nothing but concerning *Church-Government*. And *Aaron's Rod* that Budded, in confirmation of his *Priesthood*, was ordained to be kept for ever in the *Ark*, for a Token against the *Rebels* ; so are they call'd, who Rebel'd against that *Priesthood* which God had then appointed by *Moses* ; and the Sin cannot be less to Rebel against that *Priesthood* which *Christ* himself appointed. Which is shewn more at large in the *Discourse* mention'd in the *Advertisement*. Num. 16,  
& 17 Ch.

Now if *Aaron's Rod*, that is, *Church-Government*, was one of the *Three* sacred *Depositums* which were ordain'd to be kept in the *Ark*, why should we wonder to see it here placed among the *Fundamentals* of *Christianity* ?

The *Pot of Manna*, *Aaron's Rod*, and the *Tables* of the *Covenant*, were all that was kept in the *Ark*. Heb. ix. 4.

Which shews *Church-Government* to be *Necessary* next to our *Manna*, the very Support of our *Life*; and the best Guard to preserve the *Decalogue*, i. e. our Duty to God and Man.

V. And tho' the *Quakers* cry down *Church-Authority* in others, yet they magnifie it as much in themselves as any *Church* whatsoever.

The Ingenious *W. P.* in his *Judas and the Jews*, writing against some *Dissenters* amongst the *Quakers*, asserts the *Authority* of the *Church* very high, and the *Power of the Elders in the Church*, p. 13. and presses that Text, *Matth. xviii. 17.* Tell it unto the Church, to extend to Matters of Faith and Worship, as well as to Private Injuries or Offences amongst Christians. That Christ (says he) as well gave His Church Power to Reject as to Try Spirits, is not hard to prove. That notable Passage, Go, tell the Church, does it to our hand: For if in case of private Offence betwixt Brethren, the Church is made Absolute Judge, from whom there is no Appeal in this World; how much more in any the least case that concerns the NATURE, BEING, FAITH, and WORSHIP of the Church herself?

But the Case was quite alter'd when he came to Answer that same Text, as urg'd against the *Quakers* by the Church; which he does in his *Address to Protestants*, p. 152, 153, & 154. of the Second Edition in Octavo, printed 1692. And then that Text does not relate at all to Faith or Worship, but only to private Injuries. For having deny'd the Authority of the Church in Matters of Faith, he puts the Objection thus against himself: But what then can be the meaning of Christ's Words, Go, tell the Church? Very well. I Answer (says he, p. 153.) 'Tis not about Faith, but Injury, that Christ speaks; and the place explains itself, which is this; Moreover, if thy Brother shall TRESPASS against THEE, go and tell him his FAULT, between thee and him alone. Here is Wrong, not Religion; Injustice, not Faith or Conscience concern'd; as some would have it, to maintain their Church-Power.

— The words TRESPASS and FAULT prove abundantly, that He only meant Private and Personal Injuries; and that not only, from the common and undeniable signification and use of the words TRESPASS and FAULT, but from the way Christ directs and commands for Accommodation, viz. That the Person wronged speak



to him that commits the Injury, alone; if that will not do, that he take one or two with him: But no man can think, that if it related to FAITH or WORSHIP, I ought to Receive the Judgment of one, or two, or three, for a sufficient Rule. — Therefore it cannot relate to Matters of FAITH, and Scruples of CONSCIENCE, but PERSONAL and PRIVATE INJURIES.

Thus he. But tho' the Judgment of one, two, or three, is not of itself a sufficient Rule, (none ever said it was) yet may not one, two, or three ADMONISH one another, even in Matters of Faith and Worship, as well as of Private Injuries, and, in case of Refractoriness and Obstinacy, bring the Cause before the Church? Thou shalt in any wise Rebuke thy Neighbour, and not suffer Sin upon him. Yet was not the Lev. xix. 17.  
Judgment of every Man a sufficient Rule to his Neighbour. And our Saviour's commanding to bring the Cause finally before the Church, shews plainly, that the Judgment of the one, two, or three, was not meant for a sufficient Rule, that is, the ultimate Decision.

But in Answer to Mr. Penn's Argument, That this Text, Tell it unto the Church, was meant only of Private Injuries, I shall repeat but his own words before quoted, and grant, that as it was meant of Private Injuries, so, as Mr. Penn very well infers, How much more in any the least Case that concerns the Nature, Being, Faith, and Worship of the Church herself?

VI. But, to return. The fifth Article in that Enumeration of Fundamentals, Heb. vi. 1, & 2. is, The Resurrection of the Dead; which the Quakers do likewise deny; as it is fully prov'd in The Snake in the Grass, Par. 2. Sect. 13.

The last is that of Eternal Judgment, which depends upon the former, and may be made one with it; and is likewise deny'd by the Quakers, that is, turn'd into Hymeneus and Philetus's Sense, of an Inward only and Spiritual Resurrection, or Judgment perform'd within us. I have frequently heard Quakers say, that they expected no other Resurrection or future Judgment, than what they had attain'd already, that is, the Resurrection of Christ, or the Light; and the Judgment or Condemnation of Sin, in their Hearts.



George Whitehead, in his Book call'd *The Nature of Christianity*, &c. printed 1671, p. 29, thus ridicules it: *Dost thou* (says he to his Opponent) *look for Christ, as the Son of Mary, to Appear outwardly, in a Bodily Existence, to save thee? If thou dost, thou mayst look until thy Eyes drop out, before thou wilt see such an Appearance of him.*

And now what Wonder is it, that these should throw off *Baptism*, who have likewise thrown off all the other *Fundamentals*, which are reckon'd with it in this *Text*?

VII. But let us hence observe, and beware of *Neglecting* or *Despising* the *Outward* Institutions of God; because these depending upon the Authority of God, no less than the *Inward* and *Spiritual*, rejecting of the one overthrows the *Obligation* and *Sanction* of the whole, and is a rejecting of God the *Institutor*; who, in His just Judgment, suffers those to lose the one, that think themselves too good for the other.

Men were made Partakers of Christ *to come*, by the *Sacrifices* which were appointed, as *Types* of Him, under the *Law*: So now are we Partakers of Him, *who is come*, by the *Sacraments*, which He has appointed in *Remembrance* of Him, under the *Gospel*.

And as those who *neglected* or *despis'd* the *Sacrifices*, when they might be had, from the *Legal Priests*, according to God's Institution, were made liable to *Death*, and did forfeit their *Title* to the Participation of Christ the *Archi-Type*: So those who *neglect* or *despise* the *Sacraments* which He has commanded as the *Means of Grace*, and of our *Inward* Participation of Him, under the *Gospel*, do thereby justly forfeit their *Title* to such Participation.

For, if we will not take God's Way, we have no *Promise* nor *Reason* to secure us in the following of our own *Inventions*.

## S E C T. XI.

*The Quaker-Objection, That there are no Signs under the Gospel.*

I. **T**HE *Quakers* throw off all *Outward* Institutions, as not only *Useless*, but *Hurtful* to the *Christian* Religion; which, they pretend, consists not only *chiefly* (which is granted to them) but *solely* in the *Inward* and *Spiritual* Part. They say, That all *Figures* and *Signs* are *Shadows*; and that when *Christ*, who is the *Substance*, is come, the others cease of course. That they have attain'd to *Christ* the *Substance*; and therefore these *Shadows* are of no use to them. That *Baptism* and the *Lord's Supper* are some of these *Shadows*; and these were *Indulged* to the *Early* and *Weak* *Christians*, but that the *Quakers*, who have stronger Participations of the *Spirit*, are got beyond these *Beggarly Elements*, &c.

II. This is settl'd as a *Foundation-Principle*, That *no Figures, or Signs, are perpetual; or of Institution, under the Gospel-Administration, when Christ, who is the Substance, is come; though their Use might have been Indulged to young Converts in Primitive Times.*

A Key, &c. by  
W. P. Printed,  
1694. C. 10. of  
Water-Baptism,  
and the Supper,  
P. 24.

*Ans.* 1. To say they were not *Perpetual*, is one thing; but to say, That they were not so much as of *Institution* under the *Gospel*, seems a strange Assertion, when *Christ* gave the *Institution* out of his own Mouth, *Matt.* xxviii. 19. *Go Baptize.* And of his *Supper*, said, *This do*, *Luk.* xxii. 19.

2. The Reason why this shou'd not be *Perpetual*, is very *Pre-carious*, to suppose that the *Holiness* of any Person shou'd exempt him from observing the *Institutions* of *God*; whereas *Christ* himself submitted to them, and said, That it became him to fulfil all *Righteousness*, i. e. all the *Righteous Institutions* of *God*. This is the Reason which *Christ*

*Mat.* iii. 15.

gave

Gave for his *Baptism*; yet the *Quakers* think that their *Holiness* will excuse *them* from *Baptism*. *Christ* submitted to *John's* *Baptism*, saying, That we ought to fulfil all God's Institutions: Yet the *Quakers* will not submit to *Christ's* *Baptism*, saying, That they are got beyond it. All were required to submit to *John's* *Baptism*, during his *Ministry*, because he was sent from God to Baptize; therefore *Christ* also submitted unto it; and did receive his own Commission to Baptize, by the visible Descent of the *Holy Ghost*, upon his receiving the *Baptism* of *John*. All are yet more expressely commanded to receive the

*Mat. xxviii. 19.* *Baptism* of *Christ*. Go, Baptize ALL NATIONS.

*Mar. xvi. 15.* Go ye into ALL THE WORLD, and Preach the Gospel to EVERY CREATURE: He that Believeth, and is BAPTIZED, shall be saved. But the *Quakers* and *Muggletonians* excuse themselves, as being too Good for it, They truly feeling in themselves (as it is expressed in the *Key* before quoted, p. 26.) the very Thing, which outward Water, Bread and Wine do signifie, they leave them off. But were they as Holy as they pretend, yet wou'd not this excuse them from observing the Institutions of *Christ*; nay, the greatest Sign of *Holiness*, and true *Humility*, is, not to think our selves above his Institutions, but obediently to observe them, after the Blessed Example of *Christ* our Lord. And it is the greatest Instance of *Spiritual Pride*, and the most Fatal Deception in the World, thus to over-value our selves; it betrays the grossest Ignorance of *Spiritual* things: For the more a Man knows of himself, and of God, the more he discovers of his own Weakness and Unworthiness; he appears less in his own sight, and frames himself the more Obsequiously, with the most profound *Humility* and *Resignation*, Dutifully and Zealously to observe every the least Command of God. They are Novices in the Knowledge of God, who are lifted up with *Pride*; and these fall into the Condemnation of the Devil, 1 Tim. iii. 6.

And what can be greater *Pride*, than to think our selves in an higher Condition of *Perfection*, than the *Holy Apostles*, and all those Glorious *Saints* and *Martyrs*, who were the First-fruits of the Gospel, called (in the *Key* above quoted) by the Lessening Stile of *Young Converts*, in *Primitive Times*?

St. Paul, though IMMEDIATELY Converted, and Enlightned MIRACULOUSLY from HEAVEN, was commanded to go to Ana-



nias to be Baptized. But our *Quakers* pass him off as a *Young Convert*, they have got beyond him, and think themselves more *HIGHLY Enlightned* than he was: And, for that Reason only, not to need that *Baptism*, which was thought necessary for him.

And all the other *Christians*, from *Christ* to *George Fox*, were *Young Converts*! Then it was that a greater *Light* was given than ever was known in the *Church of Christ* before, to make the *Outward Baptism* cease, as of no longer use to those who had attain'd the *Substance*! Or otherwise none of the *Primitive Christians* knew their own *Holiness*; or were so *Humble* as not to own it, to that Degree as to place themselves above all *outward Ordinances*!

These are the Grounds and Reasons of the *Quakers*, why *Baptism*, and the *Lord's Supper* were not *Perpetual*!

Which, in the mildest word that I cou'd frame, I have call'd *Precarious*. And they must appear to be such, till the *Quakers* can give some other Proof besides their own saying so, either that the *Holiness* of any Person can excuse him from the Observance of *Christ's Institution*: Or, that they have a greater Degree of *Holiness* than all others since *Christ*, who have been *Baptized*.

3. But the *Perpetuity* of *Baptism*, and the *Lord's Supper*, are fully expressed in the Words of the *Scripture*. When *Christ* gave Commission to his *Disciples* to *Baptize*, he promised to be with them, in the Execution of that Commission, *even unto the End of the World*, Matt. xxviii. 20. which shews, that the Commission was to descend after the Death of the *Apostles* to whom it was given. And it tells how long; *Alway, even unto the End of the World*. The like *Perpetuity* is annexed to the *Institution of the Lord's Supper*, 1 Cor. xi. 26. Till *Christ* come again. It was Instituted in Remembrance of him; and therefore to be continu'd till his *Coming again*.

III. I know the *Quakers* do Interpret this, not of *Christ's Outward and Personal* coming at the *Resurrection*, which (after *Hymeneus* and *Philetus*, 2 Tim. ii. 18.) they say is *past already*, that is, *Inwardly perform'd*, by the *Spiritual Resurrection* of *Christ*, or the *Light* in their *Hearts*. And they say, That the

Institution

Institution of the *Lord's Supper* was only to continue till that *Inward Coming*, or forming of *Christ* in our *Hearts*; which they having obtain'd, (as they presume) therefore they *throw off the Outward Supper*.

But was not *Christ* formed in the *Hearts* of the *Apostles*, to whom *Christ* gave his *Holy Supper*, as much as in the *Hearts* of the *Quakers* now? Was he not *Come* SPIRITUALLY to *Paul*, after his *Conversion*? And before his *Command*, above quoted, of continuing the Practice of the *Lord's Supper*, till his *Coming*?

If they say, That this was only to have it continu'd to those weaker *Christians*, who had not *Christ* thoroughly formed in their *Hearts*.

First, Who can say, That *Christ* is thoroughly formed in his *Heart*? May there not be greater and greater *Degrees* of the *Inspiration* of *Christ* in our *Hearts*? And can we ever come to the *End* of it, so as to need no further *Inspiration*, or *Coming* of *Christ* within us? Therefore *Christ's Inward Coming* is always to be expected. His further and further *Coming* and *Inspiration*.

But if that *Coming*, which the *Quakers* wou'd make to be the *Determination* of the *Outward Institution* of the *Lord's Supper*, be the *Least Degree* of his *Coming*, then every *Christian*, nay, according to the *Quakers*, every *Man* in the *World*, not only is, but always was exempted from the *Observation* of that *Institution*; because the *Quakers* do own, That every *Man* in the *World* has, and ever had the *Light within*, which they make to be *Christ*, at least, an *Influence* and *Inspiration* from *Christ*; and so to be a *Coming*, or *Presence* of his in the *Heart*: And therefore, by this *Rule*, *Christ* is *Come* to every *Man*, in some *Degree* or other: And, if there be not some *stinting*, or *ascertaining* of this *Degree*, then *Christ* was always so *Come* to *All*, as to make the *Institution* of the *Lord's Supper* useless, at all *Times*, to *All*. Nay, it was ended, before it began. For, if his *Inward Coming* does end it, it cou'd never begin, because he was always so *Inwardly Come*.

But if there are some *Degrees* of his *Coming* so weak as to need the *Help* of the *Outward Institution*, to which God has annexed the *Promise* of his *Grace*, when duly *Administred*, and *Receiv'd*, then these *Degrees* must be known, else those may be *depriv'd* of



of the Benefit of it, who have most need of it : And those are they who think that they need it least.

Secondly, The *Quakers* do not always pretend, all of them, to the same *Degrees of Perfection* (if there be *Degrees in Perfection*) they must be sensible sometimes (at least others are) of the many Weaknesses of some of their Number : Why then do they not allow the *Lord's Supper* to those *Weaker* ones ? Else they must say, That it was not intended for the *Weak* more than for the *Strong*. And so, that the *Institution* and *Practise* of it, by *Christ* and his *Apostles*, was wholly *useless*, and to *no purpose*. And that all those high Things said of it, That it is the *Communion* of the *Body and Blood of Christ*, 1 Cor. x. 16. And *Christ's* own Words, *This is my Body* : And therefore, that the receiving it unworthily, is being *Guilty of the Body and Blood of the Lord* : That therefore we shou'd approach to it, with the greatest *Reverence* and *Preparation*, to *Examine our selves* seriously and diligently, that we may receive it with pure Hearts and Minds : And the Dreadful Judgments which do attend the *Neglect*, or *Abuse* of it, not only *sundry Diseases*, and divers kinds of *Deaths*, but *Damnation*, 1 Cor. xi. from Ver. 27. I say all these were Words thrown into the Air, of no Meaning, nor Import at all, if the *Quaker* Interpretation be true, which makes nothing at all of the *Lord's Supper*, but renders it wholly *Precarious* and *Insignificant*, even at the time of its *Institution* ; and now to be *hurtful* and *pernicious*, as drawing Men from the *Substance*, to meer *Shadows* ; for they make of it *no more* !

IV. But I wou'd beseech them to consider how much more highly God does value it ; and how Material a part of his Religion he does make it : For when *St. Paul* was taught the Faith immediately from Heaven, and not from those who were *Apostles* before him (as he tells us, *Gal. i. 16, 17.*) *Christ* took care to instruct him as to this of the *Lord's Supper* particularly. And he presses it upon the *Corinthians*,<sup>4</sup> as having received it from God. *For I have received of the Lord* (says he, 1 Cor. xi. 23.) *that which also I delivered unto you, that the Lord Jesus, the same Night in which he was Betrayed, took Bread, &c.* and so goes on to relate the whole *Institution* of the *Lord's Supper*, and the mighty Consequences, the Benefits and Advantages of it ; the *Exa-*



mination preparatory to it ; and the *Vengeance* both *Temporal* and *Eternal*, which was due to the *Contempt* of it.

This shews, that *Christ* did not *Institute* this *Holy Sacrament* by Chance. It was the last *Act* of his *Life* ; and his *Dying Bequest* to his *Church* ; fill'd with all his *Blessings*, and carrying with it, to the *Worthy Receivers*, the whole *Merits*, and *Purchase* of his *Death* and *Passion*, the *Remission* of our *Sins*, and full *Title* to *Heaven* ! Brethren, I speak after the *Manner* of *Men* ; Gal. iii. 15. tho' it be but a *Man's Testament*, yet, if it be confirmed, no *Man* disannulleth, or addeth thereto. How much less then can any *Man* take upon him to *disannul* this last *Will* and *Testament* of *Christ's*, which he has left to his *Church* ; and *Bequeath*ed it to her with His *Dying Breath* !

This was the Reason that it was not only so particularly Recorded by the several *Evangelists* in the *Gospels* ; but when *St. Paul* was taught Immediately from *Heaven*, this most *Material Institution* was not forgot, but *Christ* Himself instructed him in it ; to shew the great *Stress* and *Value* which He laid upon it.

And let this suffice, to have said in this place, concerning this other *Sacrament* of the *Lord's Supper*. Its *Institution* is as Plain and Express as that of *Baptism*. And the *Practise* of it, in the Days of the *Apostles*, and all Ages since has been as *Universal*. And what has been said of *Baptism*, is of Equal Force as to this : And the *Quaker* Arguments against this, are upon the same Foundation as those against *Baptism* ; only they have not so many Objections against this : Therefore I have made *Baptism* the chief Subject of this Discourse ; yet so, as likewise to Include the *Sacrament* of the *Lord's Supper*. Therefore we will go on to consider what remains of the present Objection (which Militates equally against both) that there are no *Signs* under the *Gospel*.

V. And here let me observe,

First, That these *Signs* and *Figures* which the *Quakers* make Incompatible to the *Gospel* State, ought only to be understood of the *Signs* and *Figures* in the *Law*, which were ordain'd as *Types* of *Christ*. And of these it is truly argu'd, That when *Christ*, who is the *Substance*, is come, they must cease of course ; which Argument the *Quakers* bring against the *Signs* and *Figures* which

which *Christ* did Institute under the *Gospel*. But how foreign this is from their purpose, let any one judge. For those *Signs* and *Figures* which were appointed by *Christ*, cou'd not be *Types* of *Christ*; because a *Type* is what goes *before* a Thing, and shews it *to come*. And therefore, when that which it *foreshews* is come, it ceases. But, as there were *Types* under the *Law* to *foreshew* *Christ's* coming in the *Flesh*, and his *Sacrifice* upon the *Cross*, which therefore are ceased; so *Christ* has appointed other *Types* to foreshew his *second coming* to Judge the World; and which therefore must last till he shall so come, as the *Types* of his *first coming* did last, till he did so come. The *Sacrifices* under the *Law*, did *prefigure* the *Death of Christ*; but the *Sacraments* under the *Gospel*, were Instituted in *Remembrance* of it; as well as for *Types* of our future *Union* with *him* in *Heaven*. Therefore the same Reason which makes the *Lēgal Types* to *cease*, does infer, That the *Evangelical Types* must *not cease*, till they likewise shall be *fulfilled*; which will not be till we arrive at *Heaven*. Thus, as they are *Types*. And then,

*Secondly*, As they are *Remembrances* of what is past, they are to last as long as the *Remembrance* of that which they *Represent* ought to last with us. *Christ* did not Institute *his Supper*, that we shou'd thereby *Remember* his *Death*, a *Day*, or a *Year*, but till his *Coming again*. His *Death* took his *Personal Presence* from us; and therefore till that *Return*, we must continue the *Remembrance*, that is, of his *Absence*, till the *Glorious Return* of his *Visible Body*; which was separated from us by his *Death*.

Thus no advantage can be brought to the *Quaker Pretences* against the *Christian Sacraments*, from the *Sacrifices* and other *Signs* or *Figures* under the *Law*.

VI. We come now to Examine, what they set up against any *Signs* or *Figures* under the *Gospel*, from another Topick; and that is, That the *Gospel* is all *Substance*, and therefore that there must be no *Sign* or *Figure* at all in it.

*Ans.* By *Substance* here they mean that which is *Inward*, or *Spiritual*, that every thing in the *Gospel* is *Spiritual*.

But this will overthrow all *outward*, or *Bodily* Worship. For that is distinguished from *Spiritual*, or *Inward* Worship.

And, in one sense, all *Bodily Worship* is a *Sign* or *Figure* of the *Inward*, or *Spiritual*; which is the *Principal* and *Substantial* *Worship*. Thus *Bowing the Knee*, or *Uncovering the Head* at *Prayer*, are *Signs* or *Figures* of the *Inward Reverence* and *Devotion* of the *Heart*.

And this the *Quakers* practise; therefore, by their own Argument, they have *Signs* and *Figures* as well as others; only they throw off those of *Christ's* Institution, and make new ones of their own.

It is impossible to be without *Signs* and *Figures*. For this whole World is a *Figure* of that which is to come. We our selves are *Figures* of *God*, being *Images* of him: And what is an *Image* but the *Figure* or *Sign* of a Thing? *Christ* is a *Figure* of *God*, being the *Express Image of his Person*, Heb. i. 3. And we now have the Knowledge of *God in the Face of Jesus Christ*. *God* is a *Light* Inaccessible to *Angels*, as well as unto *Men*, without some *Medium*: His *Essence* cannot be seen or known *Immediately*, by any but *Himself*. All *Creatures* partake of him in *Signs* and *Figures* of him; each in their several Degrees; there are *Higher* and more *Noble* *Figures*; but all are *Figures*. And *God* has, in all Ages, through the World, Dispensed himself to Mankind in *Signs* and *Figures*; we cou'd not otherwise apprehend Him. *Christ* is the most *Noble* and *Lively Figure* of *God*: Therefore his Dispensation is far beyond all others that went before him. Yet even now, *We see through a Glass darkly*, 1 Cor. xiii. 12. or, *in a Riddle*; as our *Margent* reads it, *ἐν αἰνυματι*, in a *Figure*.

What is the *Bible* that we read, what are *Words* but the *Signatures*, the *Signs* or *Figures* of *Things*? We can see the *Essence* of no one thing in the World, more than of *God*. And what are all those *Accidents* of *Colour*, *Quantity* and *Quality*, by which we distinguish Things, but so many *Figures*, or *Signs* of them?

So very wild is that Notion, that there must be no *Signs* or *Figures* under the *Gospel*!

It would be much *Truer*, if they had said, That there are nothing else but *Signs* and *Figures*: There is nothing else without a *Figure* but *God*! For all *Creatures* are *Figures* of *Him*, *Christ*, the *Highest*.



But have the *Quakers* no *Figures*? *G. Fox* in his *Saul's Errand*, p. 14. says, That *Christ's Flesh* is a *Figure*. They call the *Body of Christ* generally, a *Figure*, a *Vail*, a *Garment*. Then either they have none of it, or they have *Figures*.

*Richard Hubberthorn* wrote, That *Christ's coming in the Flesh* was but a *Figure*: He meant of the *Inward* coming of *Christ*, or the *Light* in the

Snake in the  
Grass, 1st Part,  
pag. 208.

*Heart*, which they call the *Substance* and the *Mystery*; of which *Christ's Outward coming* in the *Flesh*, they say, was but a *Shadow*, or the *History* (to use their own words.) *G. Fox* made a great *Mystery*, or *Figure* of his *Marriage*, which, he said, *Was above the State of the first Adam, in his In-*

2d Part, p. 43.

*nocency*; in the *State of the second Adam* that never fell. He wrote, in one of his *General Epistles* to the *Churches*, (which were read, and valu'd by the *Quakers*, more than *St. Paul's*,) 'That his *Marriage* was a *Figure* of the *Church coming out of the Wilderness*. This, if deny'd, I can Vouch undeniably, but it will not be deny'd, tho' it be not Printed with the rest of his *Epistles*, but I have it from some that read it often. But why was it not Printed? That was a sad Story. But take it thus. He Marry'd one *Margaret Fell*, a *Widdow*, of about *Threescore Years* of Age; and this *Figure* of the *Church* must not be *Barren*; therefore, tho' she was past *Child-bearing*, it was expected, that, as *Sarah*, she shou'd miraculously Conceive, and bring forth an *Isaac*; which *G. Fox* promis'd and boasted of, and some that I know have heard him do it, more than once. She was call'd, *The Lamb's Wife*. And it was said amongst the *Quakers*, That the *Lamb* had now taken his *Wife*, and she wou'd bring forth an *Holy Seed*. And Big she grew, and all things were provided for the *Lying in*; and, he, being perswaded of it, gave notice to the *Churches*, as above observ'd. But, after long waiting, all prov'd *Abortive*, and the *Figure* was spoil'd. And now you may guess the Reason, why that *Epistle* which mention'd this *Figure*, was not Printed.

I wou'd have brought nothing into this Discourse that looks like a *Jest*; but they have compelled me. And it may be of use to them, to shew them, that while they throw off the *Sacraments* of *Christ's Institution*, upon the Pretence that there must be no *Signs* or *Figures* under the *Gospel*, they, at the same

time.

time, make *Ridiculous Signs* and *Figures* of *G. Fox*, and his *Fantastical Marriage*; and of several other things; every thing almost among them, is a *Sign* or *Figure* of something to come upon the World. How many of their *Lying Prophets* have call'd themselves *Signs* to the Men of their Generation, as the *Holy Prophets* were in their Day?

VII. There have been *Outward Signs*, in all the Institutions of Religion, since the beginning of the World; as well *before*, as *under* the *Law*, and now under the *Gospel*. Only they have been *vary'd*, or *Ended* according to what they præfigur'd. Thus those *Signs* which had no further Tendency, than to point out what *Christ* did or suffer'd upon *Earth*, are *fulfill'd* and therefore *Ended*.

But there were some *Signs*, which, though they pointed to *Christ* upon *Earth*, had yet a further Tendency: For *Signs* may be appointed to more Ends than one. Thus the Institution of the *Sabbath* was appointed for the Commemoration of God's *Rest* from the Works of the *Creation*, *Gen. ii. 3.* and *Exod. xx. 11.* and likewise the rest of the Children of *Israel* (who were the *Type* of the *Church*) from their *Captivity* and *Slavery* in *Egypt*, *Deut. v. 15.* (which expresses the Servitude of *Sin* and *Hell*) and their final *Rest* in *Canaan* (the *Type* of *Heaven*) after their forty Years wandering in the *Wilderness*, (which represent the Labours of this Life.) But this was not the *Ultimate Rest*, or *Sabbath*, *Heb. iv. 18.* For if *Joshua* had given them *Rest*, then wou'd he not afterward have spoken of another Day; there remaineth therefore *οὐκ ἐβρατισμός*, the keeping of a *Sabbath* (which signifies *Rest*) to the People of God. For he that is entred into his *Rest*, he also hath ceased from his own Works, as God did from his. Thus *Christ*, as he suffered the 6th Day of the Week, the same Day that *Man* was created, and fell; so, on the same Day on which God Rested from his Work of *Creation*, viz. the 7th Day, did *Christ* Rest in his Grave, from his Work of *Redemption*. And there is yet a farther *Rest* or *Sabbath* beyond this; and that is, the *Eternal Rest* in *Heaven*, *Heb. iv. 11.* Let us labour therefore to enter into that *Rest*.

Now, though several Significations of the *Sabbath* are already past, as the Deliverance out of *Egypt*; the Entrance into

*Canaan*;

*Canaan* ; and the *Rest of Christ*, in his *Grave* : Yet there being one behind, that is the *Sabbath of Heaven*, therefore do we still keep the *Sabbath* as a *Type* of it.

But there is another Reason for the Continuance of the *Sabbath* ; and that is, That it was not only ordained as a *Type* of Things to come ; but as a Commemoration of what was past, viz. Of *God's Rest* from his Works of *Creation*. And, by the Alteration of the *Day* of the *Sabbath*, it serves likewise to us *Christians*, as a Commemoration of the *Resurrection* of *Christ*, and his Conquest over the Powers of *Death* and *Hell*. It was the *first Day* in which *Light* was created ; and *Christ* (who is our *True Light*, of which the *Visible Light* is but a *Shadow*, and was ordain'd as a *Type*) *Arose* from the *Dead*, the *same Day* ; and gave *Light* to those who sat in *Darkness*, and the *Shadow* of *Death*, by the Joyful Tidings of our *Redemption* from *Hell*, and *Eternal Bliss* in *Heaven* !

Now so long as the Works of our *Creation* and *Redemption* are to be kept in Memory, so long is the *Sabbath* to continue, as a Commemoration of these Inestimable Benefits.

And, by the same Reason, so long as we ought to commemorate the *Death* and *Passion* of our *Lord* ; so long ought the *Sacrament* of it to continue ; which he Instituted in Remembrance of it ; and commanded it to be continu'd till his *Coming* again.

Thus you see that there are *Signs* under the *Gospel* ; not only the two *Sacraments* of the *Church* (which flowed distinctly out of *Christ's Side*, after his *Death*, upon the *Cross*) but that the *Gospel* does still retain the *Signs* of *Commemoration*, which have descended down to us all the way from the *Creation* : And likewise such *Signs* or *Types* as have yet a Prospect forward, and are not wholly fulfill'd.

And 3dly, The *Signs* of *Present Signification*, as the outward Acts of *Worship* : To which we are as much, nay more strictly obliged under the *Gospel*, than they were under the *Law*. As *St. Irenæus* argues, (*advers. Hæres. l. 4. c. 34.*) That the manner of *Worship*, as of *Sacrifices*, is chang'd : but not the *Worship* abolished. *Non Genus oblationis Reprobatum est, oblationes enim & illic, oblationes autem & hic : Sacrificia in Populo, sacrificia & in Ecclesia ; sed Species Immutata est tantum. l. c.* The



*Kind or Nature of the Offering is not Abolished*; for there were *Offerings* under the *Law*, and there are *Offerings* also under the *Gospel*: there were *Sacrifices* among the *People of the Jews*. There are *Sacrifices* likewise in the *Church*: but the *Species* or *Manner* of them only is changed, *viz.* That some *Sacrifices* under the *Law* were *Bloody*, as *Præfiguring* the *Death of Christ*: and therefore that *Sort or Manner of Sacrificing* is *ceased*, because *Fulfill'd* in the *Death of Christ*: But their *Un-bloody Sacrifices*, and *Oblations*, as of *Tythes*, and other *Offerings* Remain still among *Christians*: and are *Signs*, as much as they were under the *Law*. The *outward Worship of God* must be by *Actions* proper and significant. *Nihil enim Otiosum, nec sine Signo, nec sine Argumento apud eum. i. e.* For there is nothing Empty, nor without a Sign, nor without Signification in the *Worship of God*. And, in the very next words, he applies this to *Tythes*. *Et propter hoc illi quidem Decimas* — And for this reason the *Jews* paid *Tythes*, *viz.* as a *Sign* of their *Dependence* upon *God*, and having *Receiv'd* All from Him: And in *Hopes* of their *Receiving* More from Him. *Sed nos omnia* — But the *Christians*, instead of a *Tenth* Part, which the *Jews* gave, Give All that they have, because (says he) they have a *Better Hope*. And, *ch. 27.* shewing how *Christ* did *Heighten* the *Law*, as, instead of *Adultery*, to forbid *Lust*; instead of *Murder*, to forbid *Anger*; and, instead of giving the *Tythe*, commanding to sell All: And this, says he, is not a *Dissolving* of the *Law*, but *Enlarging* it. So that no Part of the *Law* is *Destroy'd*; and All is not *Fulfill'd*; and since All must be *Fulfill'd*, it follows, that what is not yet *Fulfill'd*, must yet *Remain*: And Many of the *Signs* in the *Law* not being *Fulfill'd* in *Christ's* *Death*, nor ever to be *Fulfill'd* while we *Live* upon this *Earth*, consequently do *Remain*, and must so *Remain* to the *End of the World*. So that the *Gospel* has *Signs* as well as the *Law*; and, in *Great Part*, the same *Signs*; with other *Sacramental Signs* added by *Christ*, which are those of which we now *Treat*, *Baptism*, and *The Supper of The Lord*.

VIII. And let us *Reflect*, that ever since *God* made *outward Things*, and gave us this *Body*, as the *Soul* does act by the *Mediation* of the *Body*; so has *God* ordain'd, that his *Gifts* and  
*Graces*

*Graces* shall be convey'd to us by *Outward Signs* and *Means*.

*Christ* us'd *outward Signs* and *Means* for his *Miraculous Cures*; to shew, that tho' the *Vertue* did not come from the *Means*, yet that they were of Use, and not to be Despised.

But why do we say, that the *Vertue* does not come from the *Means*? We say so, when we cannot tell the *Reason* and *Manner* how the *Means* work their *Effect*, and can we tell it, in those which we call *Natural Means*? No surely, we know only by *Observation*, and *Experience*; and what often comes to pass, we call it *Natural*, as being the common Course of Things; not that we know the Reason of it, more than of those Occurrences which we call *Miraculous* and *Extraordinary*.

*Man* doth not live by Bread alone, but by every Word that proceedeth out of the Mouth of God.

Bread has no *Vertue* of its own to nourish; but only what it receives from God: And if he give his *Vertue* (for it is *His only*) to a Stone; or any thing else, it will nourish: And Bread will, and does cease to nourish, when he withdraws his *Blessing* from it.

Therefore, the *Spittle* of *Christ* (and the *Clay*), the *Waters* of *Siloam* and *Bethesda*, and the *Brazen-Serpent* had as great *Vertue* to Cure, when they were Appointed by God, as Bread has to nourish; and the *Vertue* came as much from *Them*, as it does from the Bread, in our Daily Food.

Now, if the *Brazen-Serpent*, which was but a *Type* of *Christ*, had *Vertue* to Cure the *Body*; shall we deny that the Bread, which *Christ* blessed, for the *Remission* of *Sin*, has *Vertue* to work that *Effect*?

He whose single *Fiat* made the Worlds, and whose Influence gives Power to all Things, and makes them what they are; he said of that *Blessed Bread*, THIS IS MY BODY. And his Holy Apostle said of it, *The Bread which we break, is it not the Communion of the Body of Christ*? And do we doubt, how it works this *Effect*? Dare we Reject it, because it seems strange to us, how it shou'd work this *Effect*, who know as little how our *Daily Bread* does nourish our *Bodies*? Do we object our Ignorance how a Man can be Born of *Water* and the *Spirit*, who can give as short an Account how we are formed, of a drop of *Water*, in the Womb; and by what *Ligaments* such different *Na-*



*tares* as *Soul* and *Body*, are compacted and linked together? How can we pretend to have *Faith* in *Christ*, and yet not believe his *Words*, because of the seeming difficulty to our Understandings (who know nothing) of the *Method* and *Manner*, how He can bring them to pass?

According to our *Faith* it will be unto us. Therefore let us *Humble* our *Souls* greatly, and imitate the *Holy Angels* (far more *Enlightned* than we are) who *vail* their *Faces* before *God*; and presume not to dispute his *Commands*; or pretend to understand all the *Methods* of his *Power* and *Wisdom* unsearchable! but *desire to look into those Things*, 1 Pet. i. 12. those *Glorious Mysteries* of the *Gospel*, which the *Quakers* despise, as below the *Measure* to which they have attain'd! And the *Principalities* and *Powers in Heavenly places*, do submit to *learn the Manifold Wisdom of God*, Ephes. iii. 10. from that *Church*, which the *Quakers* do *vilifie* and *trample under their feet*; as thinking it incapable to teach them any thing, or to administer to them the *Sacraments* which *Christ* has commanded.

But because the Dispute will arise which that *Church* is, in the miserable Divisions of *Christendom*, and amongst the various sorts of the Pretenders to it, I have in the Discourse mention'd in the *Advertisement*, I hope, given a plain and sure Rule to guide all *Honest* and *Disinterested* Enquirers, in that most *necessary* and *fundamental* Point.

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# The Conclusion.

## *Shewing the Necessity of Water-Baptism.*

**T**HE Sum of what has been said, concludes in the great Necessity there is of *Water-Baptism*.

But before I say more of it, I will obviate an Objection, which may arise from the word *Necessary*.

If it be *Absolutely* Necessary, then none can be *saved* without it: Which sort of *Necessity* I do not plead for. This is plainly distinguished in the *Catechism* of our Church, where *this*, and the other *Sacrament* (of the *Lord's Supper*) are said to be *Generally* necessary to *Salvation*. Generally, that is, in the *General* and *Common* Methods which are prescribed in the *Gospel*. For no Body will pretend to *Limit* GOD; as if HE cou'd not *save* by what *Means* and *Methods* HE pleases. But we are ty'd up to those *Rules* which HE has Prescribed to *Us*: Yet *We* must not Tie HIM up to those *Rules*, to which HE has Ty'd *Us*.

But who are they who have Reason to expect God's *Extraordinary* Mercies, out of the *Common* Methods of *Salvation*; and to be made Partakers of the *Inward*, without the *Outward* Baptism?

I. Those who being conscientiously concern'd for the *Outward*, yet cannot obtain it, through the Want of a *Minister* of *Christ*, Lawfully *Ordain'd* to Administer it; as in *Turkey*, *Africa*, &c.

These are under an *Invincible Necessity*: And their *Earnest Desires* (I doubt not) will be accepted by *God*; and the *Spiritual* Baptism be confer'd upon them, without the *Outward*.

II. Those who have been *Baptised* by Persons, not lawfully *Ordain'd*, and consequently they have receiv'd *no Baptism*, having receiv'd it from those who had no Commission to Admini-

ster it ; but who were Guilty of the Highest Sacrilege, in Usurping such a Sacred Commission, not Lawfully Deriv'd to them by a *Successive Ordination* from the *Apostles* : But yet, through a General Corruption of the Times, such *Baptisms* are suffer'd to pass, whereby the Persons so *Baptized*, swimming down the Stream, do think their *Baptism* to be valid, and therefore seek not for a *Re-Baptization* from those who are truly Empowred to Administer it. I say, Where no such *Re-Baptization* is taught, and thereby the People know nothing of it ; in such Case, their *Ignorance* is, in a Manner, *Invincible* ; and their *Sincerity* and *Devotion* in Receiving *No Sacraments*, yet thinking them *True Sacraments*, may be Accepted by God, and the *Inward Grace* confer'd, and the *Defects* in the *Outward* and *Visible Signs* may be *Pardon'd*.

But neither of these Cases does reach those, who neglect the *Outward Means*, upon Pretence of *Inward Perfection* without them. These *Despise* the *Ordinance of Christ*, and make themselves *Wiser than He* ; as if He had appointed *Means* either *Unnecessary*, or *Ineffectual* to the *Ends* for which they were intended.

And I desire these, to consider the *Great Necessity* there is for *Water-Baptism*, as before Explain'd.

i. Because it is ordain'd as the *Means* whereby the *Inward Baptism* of the *Holy-Ghost* is given, as I before quoted, *Acts* ii. 38. Be BAPTIZED, and ye shall Receive the Gift of the HOLY GHOST. By This Baptism, cou'd not be meant the Baptism with the Holy Ghost, because This Baptism is Here propos'd as the *Means* whereby to Receive the *Inward Baptism* of the Holy Ghost.

Again, *Ephes. v. 26.* That He (Christ) might Sanctify and Cleanse it (the Church) with the Washing of Water, by the Word. Here the *Washing of Water* is the *Means*, tho' the *Operation* and *Virtue* is from the *Word* : And therefore the *Outward Washing* or *Baptizing* (which means the same, as before told, *Sect. 1.*) cannot be the same with the *Word* in this Text.

2. Christ having appointed this as the *Means*, you see what Stress He lays upon it, and how *Necessary* He makes it.

*John* iii. 5. Except a Man be Born of Water and the Spirit, he cannot Enter into the Kingdom of God. Here the *Water* and



the Spirit are plainly Distinguished; and Both made Necessary to Salvation; the Outward as well as the Inward: As it is written, *Rom. x. 10.* For with the Heart Man Believeth, unto Righteousness; And with the Mouth Confession is made unto Salvation. The Belief of the Heart is Necessary unto Righteousness, i. e. to make Us Righteous before God: But the Outward Confession of the Mouth is likewise as Necessary to our Salvation. As Christ said, (*Matt. x. 32.*) *Whosoever shall Confess me before Men, &c.* We must Outwardly, and before Men, Confess to Christ, by the Due Performance of His Outward Ordinances; without which our Inward Belief in Him will not be sufficient to our Salvation. Baptism is an Outward Badge of Christianity, by being the Outward Form, appointed to admit Men as Members of the Church of Christ; and whereby they own themselves to be such, before Men: But those who will not wear this BADGE, as a Confession to Christ, before Men; Christ will not Confess them, before His Father, in Heaven.

*Mark xvi. 16.* *He that Believeth and is Baptized, shall be saved.* Here both the Outward and the Inward are join'd together; and both made Necessary; For, by Baptism, Here, cannot be meant the Inward Belief, that wou'd make a Tautology of the Text, and mean thus, *He that Believeth and Believeth* — Thus it must be, if by Baptism, in this Text, the Inward Baptism, or Belief of the Heart be meant. But this being plainly meant of the Outward Baptism, the Consequence from this Text is plainly this, That *he who doth not Believe, and is not Baptized, shall not be Saved.* Of which I adjure the Quakers to Consider most seriously: For tho' they had the Inward Baptism as much as they Pretend to it, yet were the Outward necessary. Peter thought Water necessary to give Outward Baptism to those who had already Received the Inward Baptism of the Holy Ghost, *Acts x. 47.*

And the Doctrine of Baptism is reckon'd among the Principles and Foundations of Christianity, together with Faith and Repentance, &c. *Heb. VI. 1, 2.*

But the Quakers, like Naaman, flout at the Means, as too easie to be effectual; and call Baptism, in contempt, Water-Sprinkling. And I will answer them with Naaman's Servants, (*2 Kings V. 13.*) *If Christ had bid thee do some great thing, wouldst*



wouldst thou not have done it? How much rather then when He saith to thee, Wash and be Clean? And as necessary as the Waters of Jordan were to the Cleansing of Naaman, so necessary are the Waters of Baptism to the Cleansing of our Souls. None dare say, that GOD cou'd not have Cleansed Naaman otherwise: But GOD having, by his Prophet, appointed that Means, if Naaman had neglected it, he had not otherwise been Cured. How much more, when GOD has appointed the Means of Baptism, by his Son, if we Neglect it, shall we be Sav'd without it? He that Despis'd Moses's Law, dyed without Mercy: Of how much sorer Punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Institution of the Son of GOD, and counted it an unholy thing, doing Despight to it, Inventing Contemptible Names for it, and Ridiculing the Administration of it? But as the Spirit of God moved, at first, upon the Face of the Waters (Gen. 1. 2.) to Impregnate them, and make them Fructifie; and gave a Miraculous Vertue to the Waters of Jordan, of Siloam, and Bethesda, for Healing of the Flesh; Why shou'd we Doubt that the same Spirit can and will Sanctifie the Waters of Baptism to the Mystical Washing away of Sin, having the Positive Institution and Promise of Christ for it? Acts II. 38. Repent and be Baptized, every one of you, in the Name of Jesus Christ, for the Remission of Sins, and ye shall Receive the Gift of the Holy Ghost.

This was not the Extraordinary Gift of Miracles, which is here Promised, (and which all Baptized Persons did not Receive or Expect) but the Remission of Sins. And let me add, That the Ordinary Saving Graces of the Spirit, which work silently, without Observation or Show, are much Preferable, and more Desirable, than the Extraordinary Gift of Miracles, which, for a time, were Necessary, at the first Propagation of the Gospel; and held Men's Eyes in Great Admiration: But were of Dangerous Consequence to the Possessors, and a Temptation often to Vanity; which had almost over-set the Great Apostle, 2 Cor. xii. 7, 8, 9. and threw others into the Pit of Destruction, Matth. vii. 22, 23. 1 Cor. xiii. 2. and therefore were not to be Pray'd for, or Desir'd: We must be totally Passive in this Case; and when sent, being for the Conviction of others, to Receive such an Extraordinary Gift, with Fear and Trembling, lest it Hurt

our *weak Minds*, not capable, but by as *Extraordinary* an Assistance of *Divine Grace*, to Bear such mighty *Revelations*, and not to let in with it a secret *Pride* in our selves ; which spreads our *Sails* so wide, that without a Proportionable *Ballast* of deep *Humility*, we shall be driven from our *Compass*. The Enemy throws in this strong *Temptation*, with those *Miraculous Gifts*; which *vain Men* do *Ignorantly Covet*, and some falsely *Pretend* to, to their own *Destruction*. But much more *Valuable* are those *Saving Graces*, which we are commanded *Daily to Pray* for, and *Daily to Endeavour*: Much more *Available* to us, and *Precious* in the sight of God, than all *Miraculous Gifts*, is that *Gift of The Holy Ghost*, the *Remission of Sins*, which is Promis'd to the Due Reception of *Baptism*, and enrolls our *Names* in Heaven. Behold (said *Christ* to his *Disciples*, who *Boasted*, that even the *Devils* were subject to them, through His Name) I give unto you Power to tread on *Serpents and Scorpions*, and over all the Power of the Enemy; and nothing shall, by any means, hurt you; notwithstanding in this Rejoice not, that the *Spirits* are subject unto you; But rather Rejoice, because your *Names* are written in Heaven.

Luk. x. 17, 18,  
19, 20.

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To be added to the End of Sect. VIII. p. 34.

But R. Barclay argues in his *Apology*, That the *Baptism*, of which the *Ark* was a *Type*, cou'd not be the *Outward*, or *Water-Baptism*, because that it self is a *Type*, viz. Of the *Inward* or *Spiritual Baptism*. And he supports this Notion by a *Criticism* upon the Word *Ἀντίτυπον* in this Text, which he says is not rightly Translated in our *English* by *The like Figure*. Because, he says, the Word *Ἀντίτυπον* signifies the thing *Typify'd*, and not the *Type*.

But, by his leave, it signifies the quite contrary. *Heb. ix. 24.* not the thing *Typify'd*, but only the *Type*: For there the *Holy Places made with Hands* are call'd the *Ἀντίτυπα*, the *Figures* or *Types* of the *True*. And that Word is not to be found, except in these two Texts, in the whole New Testament. And there-



fore if one of these Texts must explain the other, the Word *Ἀντίτυπον*, or *Anti-Type*, 1 Pet. iii. 21. must be taken in the same Sense, in which it is used, Heb. ix. 24. because there it cannot possibly be taken to mean the thing *Typify'd*, or the *Archi-Type*; therefore neither ought it to be so strain'd, as *Barclay* does, to mean the quite contrary, in the present Text. And our Translation is Justify'd, which renders *Ἀντίτυπον* the *like Figure*, as does the *Vulgar*, *Similis forma*. For both the *Waters* of the *Ark*, and of *Baptism*, are the *outward* and *visible Signs*, but not the thing *signify'd*, which is the *Salvation* of the *Soul*, by the *Re-generation* and *Washing* of the *Spirit*. And they are like *Figures*, both signifying the same thing, in a manner very *like* to one another. That as *Noah*, &c. were sav'd in the *Ark* by *Water* from *Corporal Death*, so are the *True Believers* sav'd by the *Water* of *Baptism*, from the *Death* of *Sin* and *Hell*. In which Sense the *Ark* was a *Type* of the *outward* or *Water-Baptism*, tho' both were *Types*, but one nearer than the other. And because the *Baptism* mentioned in this Text, 1 Pet. iii. 21. is an *Ἀντίτυπον*, a *Type* or *Figure*; therefore it must be the *Outward* and *Water-Baptism*, which is here meant. For the *Inward* and *Spiritual Baptism* is not the *Type* or *Figure*, but the thing *signify'd*. And thus *Rob. Barclay's* Argument and *Criticism* has turn'd into a full Demonstration of the direct contrary of that for which he brought it: And has thoroughly Established the *Divine Institution* of the *Outward* or *Water-Baptism*.

July 17.

1696.

F I N I S.



# VINDICATION

O F

## Infant Baptism,

From the FOUR Chief

# OBJECTIONS

Brought Against it, *Viz :*

- I. From the Natural Incapacity of Infants.
- II. From their not actually Believing.
- III. From the Want of an exprefs Command to Baptize them.
- IV. From the Want of Scripture-Precedents for it.

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In a LETTER to Mr. \* \* \* \*

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By *J O H N T U R N E R*, A. M.  
LECTURER of CHRIST-CHURCH, LONDON.

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### IN SENATE

REPORT  
OF THE  
COMMISSIONER OF THE LAND OFFICE  
IN ANSWER TO A RESOLUTION  
PASSED BY THE SENATE  
MARCH 18, 1844

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A  
VINDICATION  
OF  
Infant Baptism, &c.

S I R,

**I**T is now some considerable Time since you and I occasionally reviving some former Discourse, that had pass'd between us, about the Difference in our Persuasions: You desir'd to see my Arguments, and to consider them at your Leisure. I have now comply'd with that Request, but saw it necessary before I could do so, to enlarge and illustrate them a little, that they might come closer to many of those Scruples which I found sometimes alledged in these Controversies. If I give this as one Reason of my not complying sooner with your Desire, though I had other Reasons for this Delay; yet you are sensible how just an Excuse I have, in the few Minutes I can spare from the constant Engagement of my daily Business. You'll, perhaps, ask why I now send you this in Print, which I once seem'd to be averse to. But when I found you called in Mr. A— to answer my Argument from the 1 *Cor.* 7. 14. I apprehended the Debate might not continue between you and me alone; and therefore thought it better to submit to the Censure of the World, than to part with my Papers into private Hands, where the Design of them might be mistaken. I have carefully avoided all undue Reflections upon either Persons or Parties; hoping thereby that I should make no Man my Enemy by a candid Defence of what I firmly believe to be agreeable to the Laws of God and Christ; and being desirous whatever Difference there may be in our Persuasions; to observe strictly all Rules of Christian Charity, Love and Friendship. I'll detain you no longer in the Way of Preface, but beg you fairly to consider the following Arguments.



## C H A P. I.

**T**HE most considerable Objections that I have yet met with against the Baptism of Infants, are these Four:

I. It is pleaded, that it is an unreasonable Practice, in that Infants are not capable of knowing any Thing of the Covenant into which they are admitted by it.

II. That it is contrary to the Institution of our Saviour, which, you say, requiring Persons to be first Instructed before Baptized, thereby excludes Infants as incapable of that Antecedent Instruction.

III. That it is an unwarrantable, and unlawful Practice, in that there is no Precept, nor Command, nor Authority for it in all the Word of GOD.

IV. *and Lastly*, That there is no mention at all made of such Practice in all the NEW TESTAMENT.

Now if it be made appear, that none of these Objections have any just Force in them, this, I think, will be sufficient to vindicate the Church of *England*, in retaining this Ancient and Pious Practice.

I. The First Objection is, That it is an unreasonable Practice, in that Infants are not capable of knowing any Thing of the Covenant; The Want of which Knowledge, and the Incapacity thereupon, is thought to make their Baptism unreasonable and absurd. But if all other Objections have no more Force than this, they will admit of a very quick Dispatch.

1. In that it is not at all disagreeable to the Reason of Mankind for Infants to be bound in Covenants, to the future Performance of Conditions; which they at present know nothing at all of, nor can be capable of performing, till they come to Age. This is common among Men, and practised almost every Day. Every Will, and every Conditional Settlement of an Estate on Heirs, is a Covenant: And every Contract that a Guardian makes for a Minor, is made in that Infant's Name, and he is bound by it, and really enjoys the Benefits of it, in Expectation of a future Performance of the Conditions by him. And Baptism is only the Seal of a Covenant or Contract between God and Man: Why then should it be thought strange, or incredible, that God should thus deal with us in a Dispensation of Grace and Mercy?

2. If the Incapacity of Infants were in the Nature of Things a necessary Bar, it must be an Universal and Indispensable One, and must exclude Infants from all Covenants with God whatever, whether of Works, or of Grace; whether by the Law, or by the Gospel. For what arises absolutely from the Nature of Things, must needs be Universal, and Perpetual; and must have always the same Influence.

But that the Incapacity of Infants is not an Universal and Perpetual Bar to all Covenants, our Adversaries themselves, I hope, will grant; in that Infants were admitted into a Covenant with God under the Law. If then God admits Infants into a Covenant under the Law; he may do so under the Gospel too, if he pleases. And if God may do so, it can be neither Improper nor Unreasonable, nor in the Nature of Things Absurd. The Difference in the Conditions or Substance of the Covenant makes nothing in the Case; the one being Law, the other Gospel, the one of Works and the other of Grace, is nothing to the Purpose; because Infants are equally incapable of understanding both. And where the whole Stress lies in the Incapacity of the Subject, it must have as much Force in the One as in the Other. If it be said God may admit them but does not: This is running before-hand to a new Objection, that shall be considered in its proper place. The only Thing now in debate is; whether the Natural Incapacity of Infancy be in it self a necessary Bar; if it be, this must be alledged as an universal Obstacle to all Covenants as well as to this; we plainly see that it is not an universal Obstacle, because God hath admitted them into Covenant with him, and bound them to the Performance of Conditions by that Covenant; Therefore this Objection is of no Force, in that it does not necessarily conclude. Mr. Keach, p. 85.  
This, indeed, some of your Persuasion seem to grant.

If then the Incapacity of Infants is not in the Nature of Things a Necessary and Universal Bar to all Covenants in general: I am to enquire whether there be any thing in the Christian Covenant peculiarly that excludes them from thence.

## C H A P. II.

**T**HE Second Objection is, That Infants as incapable of understanding the Covenant, and believing and repenting; are by our Saviour's Institution Prohibited and Excluded from Baptism; for, say you, the Apostles were to make Disciples by Instruction before they were to Baptize them. Matt. 28. 19. *Go, teach all Nations, and then Baptize them.*

them. And Mark 16. 15, 16. *He that believeth and is baptized, shall be saved.* This, say you, is the great Charter of the Gospel, which requiring Persons that are to be baptized, to be first made Disciples by Instruction and Believing: Does in so doing, exclude all that cannot be taught and believe?

I answer, In this Commission Christ had a more peculiar Regard to the Persons to whom the Apostles were first and more immediately sent; who were, indeed, Men and Women; and therefore he mentions such Qualifications antecedent to Baptism, as in Reason and the Nature of Things were indispenably necessary, considering the State of the World at that time. Men were almost universally revolted into Idolatry, Ignorance, Superstition, Profaneness, and other great Iniquities. And with these Qualifications it was not fit they should be admitted into a Covenant of Grace and Reconciliation with God. These were therefore first to be Converted and Reclaimed, and then Baptized. And this was the great Work to which the Apostles are here Commissioned. Now, if from hence you argue, that none ought to be baptized but those only who are thus taught and made Disciples by actual Belief: I must beg leave to ask, how you reconcile your Belief of Infants Salvation with these Texts? For they as much exclude Infants from Salvation, as from Baptism. I do not ask how Infants shall be saved; for in answer to that, you will say; *Secret Things belong to God.* But I ask, how you who do believe and confess that Infants may and shall be saved, do reconcile that Opinion with these Texts, and particularly with that of St. Mark, which does by the same Consequence prove, that Infants cannot be saved as that Infants ought not to be baptized. For observe the Argument, Christ says, Matt. 28. 19. *Go make Disciples of all Nations and baptize them.* And Mark 16. 15, 16. *Preach the Gospel to every Creature, he that believeth and is baptized shall be saved, and he that believeth not shall be damned:* From whence you argue thus; None are to be baptized but those who are first made Disciples by believing; but Infants are not capable of believing; therefore they ought not to be Baptized. Now in the very same Manner one may argue thus, That Infants shall not be saved. *He that believeth not shall be damned;* Infants are not capable of Believing, Ergo, Infants must all be damned. This is just the same Way of Arguing without any Difference at all. How will you answer this? Will you set up for this Piece of Cruelty, that all Infants are damned? If not; you must say here as we do concerning Baptism: That these Texts are improperly and impertinently alledged in the Case of Infants; because they were never intended to extend to them. Otherwise, they will as certainly conclude against the Salvation of Infants, as against the Baptism of them, in that Faith and Repentance are as necessary to the one, as to the other.

The



The Matter then, in short, is this; Men and Women were first of all to be made Disciples by a Saving Faith; the Case of Children was a distinct Case to be considered afterwards; when their Parents had been first converted: And tho' believing was necessary in the Parents to be before their Baptism, yet this does not prove that their Infants were to be excluded from the Sacrament, because they could not actually believe.

But you'll reply, is not Faith then necessarily required of Persons to be baptized? I answer; Where the Apostles found Infidelity and Iniquity, they were necessarily to preach Faith and Repentance before they baptized. But the Scripture intimates, that the Innocence of harmless Babes (whose original Guilt is done away by Christ) and who never offended him by any actual Transgression, is as pleasing to God, and as agreeable a Qualification for the Admission into a Covenant of Grace and Mercy, and sealing that Covenant by the Sacrament of Baptism; as either the Faith of the actual Believer, or the Repentance of the Penitent. Christ has said of us all, That *unless we become as little Children*, Mat. 18. 3. that is, for their lovely Innocence, *we shall in no wise enter into the Kingdom of God*. I do not argue whether he spake this with a particular Respect to the Baptism of Infants or no. I urge not that: But I speak of the Qualifications that recommend us to God's Favour and Mercy: And Christ does here declare, That their Innocence is as grateful to him, as any Man's Faith and Repentance: And for this Reason, they ought not to be excluded.

The Truth of what I now maintain, I think, is sufficiently prov'd from the very Nature of this Sacrament. Baptism, as I understand it, is a Seal for the Confirmation of that Covenant which God has made with Mankind in *Jesus Christ*; and that Covenant is on God's Part a free Promise, and Engagement to grant Mercy, and Salvation through the Blood of Christ, to All, whose actual Sins do not render them incapable of, and exclude them from it. From whence I argue thus; Those that are not in a State of actual Sin, are capable of being admitted into this Covenant, and thereby entitled to the Promises; for nothing but Sin made us at first obnoxious to Death, and nothing but the Guilt of Sin can exclude us from eternal Life: And those that are capable of being admitted into the Covenant, and entitled to the Promises, are capable of that Sacrament which is the Seal of it. This, I think, is a good Conclusion. Infants therefore, tho' by Nature born in Sin, yet being reconcil'd to God, I don't say by Baptism, but by the Blood of *Jesus Christ*, are capable of Admission into the Covenant by Baptism, which is the Seal of it, tho' they do not actually believe. For this Reason it is, that

that the Church of *England* has so judiciously declar'd, That *Infants baptized, and dying before they commit any actual Transgression, are undoubtedly saved.* For, dying in a State of Reconciliation, and having the Promises of God confirmed by this Seal: They are safe, having not by any actual Violation of the Covenant forfeited the Claim. This I cannot but think a reasonable Way of Arguing from the Nature of this Sacrament and Covenant: And if it be, these Texts do not exclude Infants, either directly, or by Consequence.

And, methinks, it favours of Rashness and Inconsideration, to think, that because God has required Faith, and Repentance of Men in a State of Sin, and under the Power of abominable Lusts; and consequently, altogether unfit to be admitted into Covenant till they abjure their Idolatry, and abandon their Vices: That therefore innocent Babes who never offended shall not be admitted through want of the same Qualifications. The different Circumstances, and Conditions of the Persons; is a sufficient Proof that the same Qualifications are not necessarily required in both. But I foresee some Objections which I will briefly consider, and then proceed.

1. It is pleaded, that Capacity gives no Right; you may have a capacity to be a Justice of Peace, but must have a Commission before you ought to act as such. And tho' the Innocence of Babes be thus acceptable to God, and he does for Christ's sake save them, yet this will not at all countenance their being baptized; because it is no where commanded. I answer, That if this be all, then the Case is changed, and the Objection is not that Infants are excluded, but that their Baptism is no where commanded. I was only now to prove, that nothing in the Nature of this Sacrament does necessarily exclude them. Infants being in a State of Reconciliation and Favour, does, I think, sufficiently prove that. How far a particular Command is necessary to be added to this Capacity, is another Question that shall be consider'd in its place.

2. I may possibly be asked, how I reconcile this Doctrine to our *Church-Catechism*, which teaches, that *Faith and Repentance are required of Persons to be Baptized?* Indeed, I think, the Answer is easie; for the Catechism speaks first indefinitely, without any respect to Adults or Infants, as Christ has done in *Matt. 28.* and declares what in general are the Conditions of the Covenant, and consequently not of this Sacrament only, but of our Salvation also: And these are Faith, and Repentance, which every one that enters into this Covenant, when they come to Age, are obliged to. But it no where declares, that actual Faith, and actual Repentance are universally necessary to all Persons

sons whatever, that shall be admitted to this Sacrament. No, it declares the Contrary; that tho' Infants, *by reason of their tender Age, cannot perform* these Conditions; yet they are baptized, not upon *their Sureties Faith, or believing by Proxy*: But upon the Expectation grounded on their Engagement, that the Children shall be taught and exhorted to perform them afterwards. And this, I think, is agreeable to what I have here maintained.

3. It may possibly be objected, That if this Doctrine be true, it will from hence follow, that the Infant-Children of *Turks, Jews, and Pagans* may be as capable of Baptism, as the Children of Believers; because they are innocent as well as others, and have their original Guilt as well expiated by the Blood of Christ. I answer, Infants as to Covenants, and Privileges are reputed in the same Estate, and Right with their Parents, and that because being under their Tuition its presumed they will have the same Principles and Persuasion. And therefore, as the Children of Unbelievers on this account may in some Sense be said to be Partakers of their Parents Infidelity; as they are like to be brought up in it: For this Reason they are denied Baptism. Otherwise they are capable, and may be admitted wherever there is sufficient Satisfaction given to the Church; that they shall be educated in the Christian Religion. And the Reason why they are not admitted now, is only on this Account, because it would be preposterous to admit Children into a Religion which they were never likely to be instructed, and educated in afterwards. But, I say, could the Church be assur'd, that they would be instructed, and educated in that Faith; they also might be baptized, and nothing in our Saviour's Commission necessarily excludes them.

4. *and Lastly*, If it be objected, That this Doctrine makes the Baptism of Infants unnecessary, in that if they were in a State of Reconciliation and Favour before Baptism; they can profit nothing by being baptized. I answer, I did not undertake to prove that the Baptism of Infants was absolutely necessary to their Salvation; but that it is lawful, and not at all disagreeable to Christ's Institution; and therefore no just Cause of the Separation from the Communion of our Church; which is all that I now contend for.



## C H A P. III.

THE Third Objection is, That it is an Unwarrantable, and Unlawful Practice to baptize Infants, because there is, you say, no *Precept, nor Command, nor Authority for it in all the Word of God* : And this is the Sheet-Anchor on which you lay the greatest Strefs. For when we can demonstrate by God's own Authority, and Example, that the natural Incapacity of Infants is no necessary Bar to exclude them from the Seal of the Covenant ; you reply, all this is nothing, because there was an express and positive Command for Circumcising Infants, but there is none at all for Baptizing them ; and when we argue that Faith and Repentance are made as necessary to Salvation as they are to Baptism ; and consequently do no more exclude Infants from this Sacrament than from Salvation ; you plead, that tho' they are capable and within the Covenant of Grace, yet they ought not to be Baptized, because it is not Commanded. In Christianity nothing is to be done without the express Authority of God's Word.

And here you load us with heavy Charges of pretending to take the Word of God for our only Rule of Faith and Manners, and yet to keep Unscriptural Ordinances, and do that which the whole Word of God speaks not one Word of from the Beginning to the End. So that *we of the Church of England are guilty of adding to the Divine Laws of God in the most weighty Matters of Christianity without his Authority: Teaching for Doctrine the Commandments of Men.* This is a severe Charge, of which if we were indeed guilty, it must needs be heavy upon us at the last Great Day. And that we may be the better prepared then, let it be considered fairly what we have to alledge in our Defence now.

*First*, This Argument may easily be turned upon you ; the Baptism of Infants, you say, is no Gospel-Ordinance ; 'tis not Commanded, and therefore it is unlawful. I reply, 'tis no where forbidden, and therefore it is not unlawful.

And this Argument of no Prohibition is of more than ordinary Force here ; in that God all along in both the former Covenants of *Abraham* and *Moses* having commanded Infants to be admitted, and sealed by the Sacrament, which was ordained for the Confirmation thereof : When he changed the Ordinance, and instituted Baptism to be the Seal of his Covenant, it was then proper to have declared, if Infants that were fit Subjects to receive the Seal of it before, should now be excluded.

For

For his having given no exprefs Prohibition, goes a great way to vindicate the Lawfulness of this Practice; in that it seems to show his Pleasure, that they should be continued to have the Seal of the Covenant as they had had before. For if ever Prohibition was to be expected, to declare a Thing unlawful; it was to the Abolishing a Practice that had been so long established, and received; I mean the admitting Infants into Covenant with him.

2. But *Secondly*, We have the Authority of God for this Practice in two Respects. 1. The Authority of his own Example. 2. Of his Command in his revealed Word and Laws.

1. We have the Authority of God's Example for our Warrant in this Practice; and as Mr. *Keach*, I remember, confesses, *Page 35, 36*, that an Apostolical Practice, or a Gospel-Precedent is of equal Authority with a Gospel-Precept: So, I hope, it will be allowed that a Divine Precedent, from the Example of God, is of the same Authority also, when the Nature of Things, and the Circumstances are alike.

But before I explain this Argument, I cannot but observe to you by that little I have seen in these Controversies, that the naming of such an Argument will raise some Mens Wonder, who being quicker to wrangle about Words than to weigh the Reason of Things; will break out into Exclamations, and say; *Prove Baptism of Infants from the Example of God! Did Christ ever baptize an Infant? Is there one Syllable of such a Practice in all Sacred Writ? This must be the Old Thred-bare Argument from the Analogy between Baptism and Circumcision. Infants under the Law, or before it were Circumcised, Ergo, they may be Baptized, and what a Non-sequitur is this?*

But, *Sir*, after all that Raillery and Disdain with which this Argument is treated, which has, indeed, been often urged, and as often laughed at; yet I must confess, I cannot despise it, but am perswaded that there is great Force in it, if it be stated well, and set in a true Light.

I do not then insist that one was a Type of the other, nor argue from a bare Analogy, as to Jewish Church Membership, or the like, but my Argument is this; Baptism is now the Seal of the Covenant which was once sealed by Circumcision; Infants were by God's own Command admitted then, *Ergo*, Infants may be admitted now: Or thus, God did admit Infants into a Covenant of Grace and Salvation, thro' Jesus Christ, and upon the Conditions of Faith and Obedience in that Covenant made with *Abraham*, and confirmed by the Seal of Circumcision; Baptism of Infants does but admit them into the same Covenant upon the same Conditions, and as a Seal confirms that Covenant to them: *Ergo*, in Baptizing Infants we act by God's own Authority and Example; for we do

no more in baptizing them than by God's own Ordinance was done in Circumcising them. The Rite, indeed, is changed, it was Circumcising; it is now Baptism: What then? The Use of both these Rites is still the same; the One is a Seal of the Covenant of God, and so is the Other a Seal of the same Covenant. And so after all the pretended *Non-sequiturs* in this Argument from Circumcision to Baptism; when the Use or main Design of both these Rites, or Sacraments shall appear to be the same, the Argument will have Force, and the Change of the external Ordinances cannot lessen it.

In the Prosecution therefore of this Argument, I have Two Things which you will challenge me to prove.

1. That Circumcision, when enjoined *Abraham*, was ordained to be the Seal of that Covenant which God made with him.

2. That the Covenant with *Abraham* was the same with ours, that is a Covenant of Grace and Salvation through Jesus Christ, and upon the Conditions of Faith and Obedience.

And if these Propositions be found true, the Consequence, I think, will be so clear as to want no Proof.

*First*, That Circumcision, when enjoined *Abraham*, was ordained to be the Seal of that Covenant which God made with him. And this, I think, is very plain, both from the Original Institution of Circumcision in the Old Law, and the Explanations of it in the New: As to the Old Testament, God having made some Trial of *Abraham*, by calling him out of his own Country, and having found him readily observant in all that he commanded him; declares, *Gen. 17. 2.* that he will now establish a Covenant with him: *I will make my Covenant between me and thee, and thou shalt be a Father of many Nations, Ver. 4.* And again, *Ver. 7.* *I will establish my Covenant between me and thee, and thy Seed after thee, in their Generations, for an everlasting Covenant, to be a God unto thee, and to thy Seed after thee.* And as every Contract among Men must have its Sanction, and Establishment; so here, God declares after what Manner this Covenant should be confirmed, *Ver. 10.* *This is my Covenant which ye shall keep between me and you, and thy Seed after thee; every Man-Child among you shall be Circumcised:* Which Words do not make Circumcision the Substance of the Covenant, but only the Manner of Establishing, and Confirming it; as appears from the following Verse: *And ye shall circumcise the Flesh of your Fore-skin, and it shall be a Token, or Sign of Covenant between me and you.* And again, *Ver. 13.* *My Covenant shall be in your Flesh, for an everlasting Covenant,* that is, a Token or Pledge in your Flesh of an everlasting Covenant: For, as a Reverend

Bishop Patrick, in  
Loc.

Father of our own says, 'It was not a meer Mark where-  
' by



'by they should be known to be *Abraham's Seed*, and distinguish-  
 'ed from other Nations; but they were hereby made the Chil-  
 'dren of the Covenant, and intitled to the Blessings of it; and Cir-  
 'cumcision was the Seal of it. And this is farther evident from the  
 New Testament; for *St. Paul* in his Controversie with the *Jews*, about  
 Justification, instances in *Abraham*, whom he declares to be justified  
 not for his being circumcised, but for the Faith he had before it; *Rom. 4.*  
 11. *He received the Sign of Circumcision, a Seal, or Pledge of the Righte-*  
*ousness of that Faith which he had yet being uncircumcised; a Seal of that*  
*Covenant by which God receives him as Righteous for his Faith.* And  
 thus *St. Peter*, *Acts 7. 8.* *He gave him the Covenant of Circumcision,* that  
 is, he gave him the Covenant which he sealed, and confirmed by Cir-  
 cumcision; which is both a usual, and very intelligible way of speak-  
 ing: So also *St. Paul*, *Gal. 3. 15.* *Brethren, I speak after the Manner of*  
*Men, if it be but a Man's Covenant, yet if it be confirmed, no Man disan-*  
*nulleth, or addeth thereto.* And again, *Ver. 17.* he speaks of the Covenant  
 that was confirmed before of God in Christ, plainly alluding to this Cove-  
 nant with *Abraham*, which was Sealed, and had its Confirmation by  
 Circumcision.

2. The Second Observation was, that this Covenant with *Abraham*,  
 of which Circumcision was the Seal, is the same Covenant with that  
 which we Christians are now admitted into with God, by Christ.  
*Mr. Keach*, I remember, disowns this; and contrary to what I now  
 maintain, offers this Argument, *p. 47.* *That Covenant that was made to*  
*separate the natural Seed of Abraham from all other Nations of the World,*  
*and made sure unto them the Earthly Promise of the Land of Canaan; could*  
*not be a Covenant of Grace which concerns the Infant-Seed of Believers under*  
*the Gospel.*

He who often finds Fault with other Peoples Logic, should take spe-  
 cial Care of his own: Here was one little, but material Word omitted  
 in this first Proposition: It should have run thus, *That Covenant which*  
*was made only to separate, &c.* The want of that *only* spoils the Conse-  
 quence. It might be made thus to separate *Abraham's Seed*, and it  
 might be made to other Ends too: And so it might be a Covenant of  
 Grace, notwithstanding God intended by it that Distinction of his Peo-  
 ple also.

To prove then that the Covenant, besides the Promises it contained  
 of a Land of *Canaan*, and a numerous Seed, was also a Covenant of  
 Grace and Mercy, and Salvation in *Jesus Christ*, and consequently the  
 same Covenant with ours: Be pleased, *Sir*, to consider,

1. That the Covenant was made on the same general Conditions.
2. That it contained the same general Promises.
3. That

3. That both were founded on the same Consideration, and had regard to the same Mediator *Jesus Christ*.

1. That this Covenant which God made with *Abraham* was founded on the very same Conditions, on which that is established, which we Christians make with God in *Christ*; the Sum of what the Gospel of *Christ* requires, in order to the Salvation of our Souls, is only a firm Faith and sincere Obedience: And if this be so, the Agreement in this respect is very exact; God having required Faith and Obedience by the Covenant which he made with *Abraham*, as strictly, and as indispensably, as he has done by *Christ*.

As to Faith, the Case is so very plain, and so universally acknowledged on all sides, that I shall need to say but little upon it: The Faith of *Abraham* was so eminently renown'd, and so illustrious a Pattern to all succeeding Ages, that to the everlasting Memory of it, he is distinguished by that signal Character, the *Father of the Faithful*; and all Christians in the World are called his Children, as we walk in the Steps of that Faith, *Rom. 4. 12*. And that this Faith was the Condition of *Abraham's* being received into Covenant, is evident not only from the Old Testament, which says, *Gen. 15. 6*. That he believed in the Lord, and it was accounted to him for Righteousness; but also from the New, in which *St. Paul* convinces the Jewish Converts, that the Works of the Law were not the Conditions of Justification and Salvation; because *Abraham himself was justified by Faith, Rom. 4. 2, to 11*. And that his Posterity were bound to this general Faith, is plain in *St. Paul's* Vindication of his Orthodoxy, on the very Account of his Believing all that is written in the Law, and in the Prophets, *Acts 24. 14*. And as Faith was one part of *Abraham's* Covenant, so Obedience was another: And this appears plainly by that Injunction which God gave him at the very same time that he was establishing his Covenant with him, *Gen. 17. 12*. The Lord appear'd unto *Abraham*, and said unto him, *I am the Almighty God, walk before me, and be thou perfect*: Which Words the Jews themselves look upon to be so much a Command of Universal Obedience, as from thence to conclude, that in Circumcision they all covenanted to have no other God but him. [See Bishop Patrick.]

2. As *Abraham's* Covenant is the same with ours in its Conditions, so it is in its Promises too. The Two great Blessings of the Gospel are Justification here, and eternal Life hereafter: As to the first of these, that *Abraham* was justified by his Faith, and that consequently Justification is one of the great Benefits and Blessings of the Covenant God made with him, is so plainly and expressly asserted in the Gospel, that it is needless to go about to prove it.

And

And that eternal Life in the World to come was promised to *Abraham* and his Posterity by Christ, as well as it is to us, appears from hence, that the Land of *Canaan* has always been looked on as a Type and Figure of Heaven ; and that not only by us in these latter Ages of the World, but is so esteemed by *St. Paul* himself, *Heb.* 3. 1. And from the Account which the New Testament gives of the Spiritual Meaning and Design of the Old, when God declares to *Abraham*, That *he would be his God*, *Gen.* 17. 7. and to *Isaac*, *Gen.* 26. 3. and to *Jacob*, *Gen.* 28. 13 ; That he intended hereby to reward their Faith and Obedience with the Kingdom of Heaven, is evident from the Words of Christ ; who from these Promises proves the Certainty of such a future State to the *Jews*, among whom it was controverted, *Mat.* 22. 31, 32. And *St. Paul* tells us, that *Abraham* and the Patriarchs expected such a Recompence to be couched under those Temporal Promises, *Heb.* 11. 13. where he says, *These all died in Faith, not having actually received the Promises*, that is, the Blessings promised, while they were on Earth ; but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were Strangers and Pilgrims on Earth, and desired, or looked for a better Country ; that is to say, an heavenly. And what can be a better Proof that this was a Covenant of Grace, than to find the chief Blessings of the Gospel here promised by God, and believed and expected by the Patriarchs, on the very Conditions of the Gospel ? But,

3. Lastly, Both these are founded on the same Consideration, and equally have respect to the same Mediator Jesus Christ. And for the Confirmation of this, we all know, that the Promises which God made to *Abraham*, saying, *In thy Seed shall all the Nations of the Earth be blessed* ; are truly and readily fulfilled only in Jesus Christ. And as the Holy Spirit of God has taught us this, so Christ tells us, that *Abraham* himself understood it so : For discoursing with the *Jews*, about him, he said, *John* 8. 56. *Your Father Abraham rejoiced, and desired to see my Day, and he saw it, and was glad*, (i. e.) he was solicitous more perfectly to understand the Substance of these Promises, and he did understand them to be intended of me, and was delighted in the Contemplation.

But whether all that succeeded this Patriarch had the same particular Communication of this great Mystery, is not at all to our Purpose : 'Tis sufficient that the New Testament declares, that what Blessings were thus graciously promised in this Covenant with *Abraham* were with Reference to, and for the Sake of Jesus Christ that was to come : And this *St. Paul* has expressly affirmed, *Gal.* 3. 16, 17. *Now to Abraham and his Seed were the Promises made, he said not, to Seeds as of many, but as of One,*  
and



and to thy Seed which is Christ. So he goes on, *this I say that the Covenant which was confirmed before of God in Christ, &c.* Affirming, in short, all that I have here been proving, *viz.* that Circumcision was the Seal for the Confirmation of that very Covenant which God made with *Abraham* in Christ Four Hundred and Thirty Years before the Law was given. So that *Abraham* had not only the same Covenant with us, but the very same Gospel that is preached to us, was preached to *Abraham* also, Gal. 3. 8. *The Scripture fore-seeing that God would justify the Heathen through Faith, preached before the Gospel unto Abraham.* What Gospel was it? It was certainly the Gospel of Christ, through whom alone it was said to *Abraham*, *In thee shall all the Nations of the Earth be blessed.* And it was certainly at the Time when he established that Covenant which was confirmed of God in Christ. And all the Seed of *Abraham* that were circumcised were bound to worship the true God, and believe the general Promises of a *Messiah*; as we Christians are to believe and obey the Gospel more particularly revealed by Christ. From hence I conclude, seeing Infants at Eight Days old were circumcised and admitted into this Covenant with God, by his own Appointment and Command; this Command is a good Authority for the Baptizing of Infants, which is but a new Way of Admission into the same Covenant.

For while there is no Alteration of the Substance of the Covenant, but only of the external Ceremony of Admission, which is the Seal of it; all Things else are to continue as they were, till God shall ordain otherwise by a new Law: But when he did change the Seal from Circumcision to Baptism, he did not by any express Law forbid Infants to be admitted: Therefore by Virtue of the first Original Institution when God made this Covenant with *Abraham* by Circumcision, and commanded Infants to be admitted, we have Authority to admit them now by Baptism. For where the Covenant, and the Capacities are the same, the Reason also must be of the same Force. But to this Argument I have found it objected

1. That what was done in *Abraham's* Time, was in the Minority of the Church, when Things were obscurely represented, but now, that we have clear Light, and in that respect are under a better Dispensation, there is not the same Reason for admitting Infants, which there was then. All the Force of this Objection lies in the different Degrees of Revelation, that have been made to *Abraham*, and to us; and this I readily acknowledge for a great Truth: That which God intended in that Covenant with *Abraham*, was but obscurely, and in general set forth, and the Particulars both of Faith and Practice, and also of our Reward and Happiness are more fully and clearly brought to Light by Jesus Christ.

When

When therefore I asserted, that our Covenant is the same with that made with *Abraham* and his Seed, I speak of Generals, not of Particulars ; and my Meaning is, that Faith and Obedience were required in *Abraham's* Covenant, as well as they are from us. Not but that the particular Articles of that Faith, and the particular Duties of that Obedience too, are now more fully discovered, and set in a clearer Light. But I cannot see how this makes any Difference, either as to the Capacity, or the Right of Admission to this Sacrament ; because Children being equally insensible of both, cannot be less capable of the one than of the other.

2. It is objected, that there was an express Command for the Circumcision of Infants, but there is none for baptizing them. To this I answer ;

There was not the same Necessity for it : There was an absolute Necessity for commanding Infants expressly to be circumcised ; because there was nothing Antecedent to that Institution, that could give Light or Knowledge to direct to it. But there was no such Necessity for an express Precept for Baptizing Infants ; because this might be learnt from the Authority of God in the Antecedent Institution under *Abraham* ; For they were certainly as fit Subjects of the one as of the other ; because the Conditions were the same ; and if as fit Subjects of the Covenant, equally to be received by the Seal of it.

This I am inclined to believe was the first Ground of Baptizing Infants among Christians. When the Apostles first began to preach the Gospel ; and especially to the *Jews* ; the Substance of their Preaching was, that what God had long before declared by *Abraham* and the Prophets, he had now fulfilled and accomplished by Jesus Christ. From whence they were to learn, that this Gospel was no new Thing, but what had been long declared, and prophesied in old Time : The Covenant was the same, the Religion was the same, only brought into a clearer Light by a more perfect Revelation. This was the Sum of St. *Peter's* Sermon, *Acts* 3. 18. *Those Things that God before had shewed by the Mouth of all his Prophets, that Christ should suffer, he hath so fulfilled. And Acts* 11. 25. *Ye are the Children of the Prophets, and of the Covenant which God made with our Fathers, saying unto Abraham, and in thy Seed shall all Nations of the Earth be blessed. And for this Cause St. Paul says, Rom.* 15. 8. *That Christ Jesus was a Minister of the Circumcision, for the Truth of God, to confirm the Promises made unto the Fathers. And as this was the common Subject of the Apostles Preaching, so those who were hereby convinced, and prevailed on to believe, were immediately admitted into the Christian Covenant by Baptism.*

Here is, indeed, no express mention made of Infants, because there was no Occasion for it : Their own Reason and Understanding were sufficient to convince them, that what God had authorized and commanded from the Beginning, was a very good Example for them to imitate. And consequently, that when Circumcision was abolished from being any longer the Seal of God's Covenant, and Baptism was instituted in its stead, there was the same Reason for baptizing Infants, that there had been for circumcising them : God's having commanded the One, was an Evidence of the Lawfulness of the Other. And what they were sufficiently instructed in by the Authority of a Divine Precept and Command, in the Old Testament, was not absolutely necessary to be repeated in the New ; For to what purpose should there be a particular Revelation to discover that which Men might be sufficiently convinc'd of without one ? And yet again,

2. The Baptism of Infants is founded on God's Word, in that, tho' there be no such Precept, or Command of baptizing, in which Infants are *totidem verbis* expressed ; yet there is such a Precept and Command, in which Infants are certainly included : And this I shall prove thus ;

1. From St. Peter's Words, *Acts* 2. 39. *Repent, and be baptized, that your Sins may be blotted out, for the Promise is to you and your Children.* In which Words Children are fairly intimated, at least, to be entitled both to the Promises of the Covenant, and to the Sacrament that confirms it. I am not ignorant, that some laugh at this Argument, with a great deal of Scorn, and Derision, and think it ridiculous to mention it ; because Men and Women are often call'd Children in Scripture ; as the *Children of Israel* are often spoken of when Infants are not all intended, but only Men of the *Posterity of Israel*. I grant it, and yet when they have laugh'd their fill, I cannot think this Argument so ridiculous, nor so much to be despised : For, tho' its true, the Word Children, if that were all, might import no more than the Posterity : Yet the Promise here spoken of, is that very Covenant into which Children, I mean Infants, were commanded to be admitted. So that if the Promise which God made with *Abraham*, and his Children included Infants ; this Promise made to Christians, and their Children, will by the same Authority, include Infants also ; for the Promise is still the same.

2. The Precept for Baptizing is general, and does not exclude any that are capable of being admitted into Covenant with God in Christ ; Infants are capable of being admitted into Covenant with God in Christ, therefore the Precept does and must include them : The first is evident from the very Words of St. *Matt.* 28. *Go make Disciples of all Nations, and baptize them ;* which being given in general, and unlimited

Terms,



Terms, and ordained by Almighty God as one of the ordinary Means of Salvation, ought to be extended to all Persons whatsoever, that are capable of Admission into the Covenant. Infants are capable of being admitted into the Covenant, and then Infants are also included in this Precept or Command. The Latter I have in great measure prov'd already in my Answer to the Two first Objections. I shall only add here, that it seems strange to me, when so many of your Perswasion allow Infants to be in the Covenant, and believe that they shall be saved, which they cannot be, but by the Merits of Christ; that yet none of them should think Infants intitled to this Sacrament. For why should not the Covenant be confirmed to all those, to whom the Promises of it belong? If indeed all Infants were said and prov'd to be in a State of Sin and inevitable Damnation, this would be a real Argument against us; for then, we should be charged with confirming the Covenant to those to whom the Promises of it do not at all belong? And this would be a Crime indeed. But if Infants may be saved by Christ, nothing of this can be alledged. But you say, that we baptize Infants that know nothing of it, and that is almost as bad; Why so? We only by this Seal confirm the Covenant to those to whom God has promised the Blessings of it. And where is the Impropriety of that? Or why is it more absurd to baptize those in the Name of Christ that know nothing at all of him, than to Redeem and Save those by Christ that know nothing at all of him?

In short, if no good Reason of Difference can be alledged from the Nature of Things, let Men wrangle never so long, it must follow, that if Infants are in the Covenant of Christ, they are also fit Subjects of Christian Baptism; and if they are fit Subjects of Christian Baptism, then the general Precept includes them; and so the Baptism of Infants is as much founded on the Authority of God's Word, as the Baptism of Men and Women.

But I am sensible, Sir, you will not acquiesce in this: No, *Baptism is a Sacrament, a Fundamental in Religion, that gives Being to a Church; in which you must have a Command, mentioning Infants expressly, totidem verbis, or it will not do; Inferences and Deductions here are not of sufficient Force.* But by the Way; What is your Second Objection, but a Deduction, that Infants not being capable of Faith, are not capable of Baptism? This is unreasonable, and very hard, when you your self must argue by Deductions and Inferences against the Baptism of Infants, not to allow us to do so for it; I appeal whether this be fair. However, fore-seeing that this my Argument would be thus withstood, I proceed to show,

1. That clear and evident Deductions from the Word of God are of equal Force with the exprefs Word of it; and that in Fundamental, as well as in other Principles of Religion: For, can we suppose, that in the Manifestation of all those Divine Truths, which are revealed in the Gospel, God would have us supersede all Use of our own Understandings in the Conclusions to be drawn, and the Consequences that follow from such Doctrines? And yet we must do this, if the Inferences and Deductions from them be not acknowledg'd of sufficient Authority to determine our Judgment, and guide our Practise. It was certainly no part of God's Design to undermine our Reason by Revelation; but to Enlighten and Improve it; to supply its Defects, by teaching us those Things which of our selves we were not able to find out; and to clear some Principles of Religion that to the Light of Reason only seem'd disputable and doubtful. But where that Light shines bright, and clear of it self, it is a Divine Lamp held forth from Heaven to direct us, and its Authority is not to be despised.

Thus for Instance, in the Institution of a Sacrament, we must expect a particular Revelation. For this being no part of natural Religion, but a Positive Ordinance, and depending on the sole Pleasure and Will of God; we can know nothing but what he shall be pleased to reveal. For tho' baptizing was in use among the *Jews*, as a Rite in admitting Profelytes, and by our Saviour receiv'd from them; yet it must be his Positive Decree and Command, that must make it a Sacrament to us. Had it therefore been the Authority of the Institution it self that had been in dispute: You had argu'd well, that an exprefs Precept was to be expected. But as to the Subjects of Baptism, or the Persons to be baptized, the Case is not the same, nor is there the same Reason to look for a Command mentioning Infants in exprefs Words: For, tho' the Sacrament be new, the Covenant is still the same. And therefore, we may here argue, and be particularly instructed by Parity of Reason, *viz.* that those who were admitted to the Old Covenant may be admitted to the New; because the Conditions, and the Promises are the same in both. And here Deductions and Inferences from God's Word are of sufficient Force to determine the Argument, and ought to be received in all such Cases. And the chief Thing to be respected, is not whether the Matter be Fundamental or no; but the Certainty of it, and the clear Evidence of its Truth. A certain, and evident Truth ought to be received in Things Fundamental as well as not Fundamental, let the Way of attaining the Knowledge be what it will; whether from the Light of Reason, or Revelation; or Deduction, and Inferences from it.

2. But to make this more plain I shall further show from St. *Peter's* own Example, in being determined by such Arguments in a Case equally Fundamental, that this Authority ought to be submitted to in the Case now before us. The Case I shall instance in, is, the Admission of the *Gentiles* into the Church of Christ, and baptizing them : And there, the Question once was much as it is now, *viz.* about the fit Subjects of Baptism. For some then did as firmly believe, that the *Gentiles* as polluted and unclean, were as unfit to be admitted into the Covenant with God, as others now-a-days would have Infants excluded for their Incapacities. And I would beg these Men to observe, what Methods the Holy Ghost used for the Conviction of St. *Peter* ; and how he directs him by such a Train of general Instructions, as all along required the sincere and impartial Use of his Reason in the Application of them. And at last, there was no particular Command for baptizing them ; all that the Holy Ghost discovered, amounted to no more than to show that the *Gentiles* were not by Almighty God excluded from the Covenant : From whence St. *Peter's* own Reason convinced him, that therefore they were to be baptized.

St. *Peter* had a Vision from Heaven, wherein there appeared, *Acts* 10. 11. *A certain Vessel descending unto him as it had been a great Sheet knit at the four Corners, and let down to the Earth : Wherein were all manner of four-footed Beasts of the Earth, and wild Beasts, and creeping Things, and Fowls of the Air. And there came a Voice to him, Rise Peter, kill and eat. And when Peter said, not so, Lord, for I have never eaten any Thing common or unclean : The Voice spake the second time, what God hath cleansed, that call not thou common. And this was done thrice, and the Vessel was received up again into Heaven.* Here is nothing in express Words about the *Gentiles*, nor did St. *Peter* yet apprehend that they were concerned in the Vision : For it is said, *Ver.* 17. *That Peter doubted in himself what the Vision which he had seen should mean.*

But when the Holy Spirit gave him Warning of Three Men coming to him, and ordered him to go along with them, *doubting nothing*, and the Messengers presently came from *Cornelius* the Centurion, who was a *Gentile* ; then he understood by Deductions of his own Reason, that the Vision referr'd to the *Gentiles*, and that God had signify'd thereby, that they, notwithstanding their reputed Uncleanneſs might be admitted into the Church of Christ. *Ver.* 31. *Of a Truth I perceive that God is no Respector of Persons, but in every Nation he that seareth God, &c.* Here was in all this no express Command for admitting the *Gentiles*, but a Vision, from which this was to be learned by way of Inference and Deduction. And St. *Peter* convinced by this, preached *Jesus Christ* unto them ; and



as he was Preaching, *the Holy Ghost fell on all them that heard the Word, and they spake with Tongues, and magnified God*, Ver. 44, 46. Here was all this while no Precept, or express Command to baptize them; but St. *Peter* being convinced, both by the Vision, and by the Descent of the Holy Ghost upon them, that the Covenant belonged to them: From thence concludes by way of Inference, that they therefore ought to be Baptized. Ver. 47, 48. *Can any Man forbid Water that these should be baptized, who have received the Holy Ghost as well as we? And he commanded them to be baptized in the Name of the Lord.*

I hope it will not be disputed, but that the Admission of the *Gentiles*, is a very Fundamental Doctrine in Christianity. From this instance therefore I observe, 1. That the Inference from a Divine Revelation had with St. *Peter*, the Force and Authority of a Divine Law, as much as tho' it had been said *totidem verbis*, ye shall admit the *Gentiles* into the Christian Church. And therefore it was that he told his Brethren, *Acts* 11. 17. that his not complying had been withstanding the Authority of God. *Forasmuch then as God gave them the same Gift, that he did unto us, that believed in the Lord Jesus: What was I, that I could withstand God?* 2. That when we are sufficiently assured, that any Persons are capable of Admission into the Christian Covenant; this is a sufficient Authority to baptize them, without any particular express Command. The *Holy Ghost* in this Vision gave no Command for baptizing *Cornelius*, but only taught St. *Peter*, that the *Gentiles* were not to be excluded from the Covenant; and from thence he himself could sufficiently determine, that it was God's Will, that they should be baptized. *Who can forbid Water that these should be baptized?* And to bring this home to our Case, it is just thus that we argue for Infant Baptism. God has from the Beginning with *Abraham* taught us, that Infants are not excluded from the Covenant of *Christ*: And from thence we conclude as St. *Peter* did, that those who are not excluded from the Covenant, are included in the general Precept of admitting them by Baptism. And how strange is the Power of Prejudice not to be satisfy'd with that Way and Method of Conviction, which the *Holy Ghost* himself used to the great Apostle of our Saviour.

To this I have found objected; that there was express Law for Baptizing of the *Gentiles*. *Matt.* 18. *Go teach and baptize all Nations, &c.* To this I answer,

1. That tho' we, who are assured, that it was God's Purpose to call the *Gentiles*, do very well to interpret that Command for Converting and Baptizing them; yet the Apostles before this Vision of St. *Peter* did not apprehend this to be the Meaning of it. And a Law can have

have no Force, nor be any warrant, farther than the Purpose and Meaning of it can be understood.

In *Matt.* 24. 7. 2. The Words themselves did not necessarily and literally imply any such Meaning, that the *Gentiles* were to be admitted: For, as Dr. *Hammond* has truly observ'd, the Word *ἔθνη* did not then in common use import the *Gentiles*, always exclusive of the *Jews*; but is oft us'd for the *Jews*, in their several Nations, and Countries. And, indeed, had that Word in common Acceptation signify'd the *Gentiles*, I do not see how St. *Peter*, and the other *Apostles* could have been ignorant of that Doctrine. And it is possible, that on this Account God might think fit to make further Discoveries of the Calling in of the *Gentiles*, the better to instruct them what was his Purpose, and Intention in those former Words.

But, in short, what was it that mov'd St. *Peter* to baptize *Cornelius*? Did he do it upon the Authority of the Precept mentioned? *Matt.* 28. Its plain he did not; He did not then so understand those Words. And its observable, that in all that Affair there was not the least mention made of that fore-mention'd Precept, but it was the Vision that Convinced, and Rectify'd St. *Peter*'s Judgment by the rational Inferences which he was to draw from it. And I may add that what convinced him, convinced all his Brethren too. *Acts* 11. 18. *When they heard those Things, they held their peace, and glorified God, saying; then hath God also to the Gentiles granted Repentance unto Life.* And thus it still remains good, that an Argument by Deduction from Scripture or Revelation is sufficient to convince us, who are the fit Subjects of Christian Baptism; and by such an Argument we do prove, that the Baptism of infants is founded on the Authority of God's holy Word.

### C H A P. III.

THE fourth and last Objection is, That there is no mention made of any such Practice among the Apostles, or the most Primitive Times. I must here observe that the State of the Question is now chang'd, from Matter of Law to Matter of Fact; and we are now only to enquire what Discoveries we can find of such a Practice in the Beginning of Christianity. As to this Objection therefore I answer,

1. That tho' it were true, that there is no mention made in Scripture of such a Practice, yet this would not at all prove, that there was no such Thing in use; and especially, when it is found not contrary to the Laws of God. For we are no more to expect an express, clear, and distinct Account of all Apostolical Practices from the New Testament, than we are to expect a perfect History of the first Ages of the World from the Six first Chapters of *Genesis*. It was sufficient for the Apostles to acquaint us with all necessary Laws and Commands of God; and with the Practices only occasionally as it served either to illustrate or confirm those Laws when called in Question. Otherwise they were in many Particulars silent.

2. I do not affirm, that it was the constant and universal Practice from the Beginning of the Apostles Preaching to baptize Infants. For I know very well that God did not think fit to make a compleat Establishment of all Things at once, but brought Things to Perfection by degrees. As a Reverend Bishop has observed to us; there was a Time when the Christian Church consisted only of *Jewish* Converts, and we know when the *Gentiles* were first admitted: And there was a Time when Circumcision was thought necessary to be observed, and it was some Years before this was laid aside. So the Apostles according to Christ's Commission, being chiefly intent on the Conversion of those Persons that were polluted with Infidelity and Immorality; had not as yet taken the State of Infants into their Consideration. But when afterwards many Families were converted, their Condition came also to be considered. And I conjecture, that this might first be when Circumcision came to be rejected. For it is very likely, that when the *Jewish* Converts who esteemed their Infants to be admitted into Covenant by Circumcision found the Apostles declare, that Circumcision was not necessary; they then began to start the Case of Infants, who by Circumcision had that Privilege signed to them, which by the Abolition of it would seem to have been lost. But this I mention only as a Conjecture which you may take or leave, as you see fit.

3. Tho' we have no Declaration in express Words, that Infants were baptized in the Apostles Times; yet from one Expression of St. Paul, such a Practice may reasonably be concluded. He speaks so of the *Holiness* of Children, as seems not to admit of any rational Interpretation, and agreeable to the Case and Context, but by supposing that those Infants were admitted to Baptism. It is 1 *Cor.* 7. 14. where giving his Judgment concerning those Christians who were married to Unbelievers, he

Bishop Pearson, in  
*Acta Apost. Lcc.* 3.  
§ 15.



he perswades their Cohabitation in that Conjugal State, if it may be permitted, by this Argument." For *the unbelieving Husband is sanctified by the Wife* (i. e.) she being a Believer; and *the unbelieving Wife is sanctified by the Husband*; *else were your Children unclean, but now are they holy.* In which Words the Apostle plainly founds his Determination on this known and received Opinion, that the Children of Christian Parents, and so also if but one Parent was Christian, are holy; *Else were your Children unclean, but now are they holy.*

That Infant Children are here intended, is plain in that he speaks of such whose Holiness depended on the Sanctification of the believing Parent, which must respect Infants only, because the Holiness of adult Persons must be from their own actual Faith.

Now the Question is, what St. Paul means here by Holiness: He speaks of the Holiness of such Children, one of whose Parents only were Christian, and yet of such Holiness of such Children, as from thence to prove the Lawfulness of the Cohabitation of such Parents. To this End the Holiness of such Children must be evident and indisputable, or otherwise the Argument would not have Force. Now, tho' the Children both whose Parents were Christians, may be reckoned an holy Seed or Off-spring, by Designation; yet it might justly be doubted whether the Children, one of whose Parents only were Christian, were thus holy, when the Lawfulness of their Cohabitation was disputed. I ask then, how it should come to pass, that when the Lawfulness of the Cohabitation of a Christian and an Infidel was disputed; yet it should remain a known and indisputable Doctrine, that their Children were not unclean, but holy? For this the Apostle asserts, And I am perswaded, that the only proper Answer to this Question must be, That there was some known Privilege according to the Practice of the Church, at least of that Church at that time belonging to such Children; by which the Churches Opinion of their Holiness, became unquestionable. Had not this been so, St. Paul's Argument, instead of proving what he intended by it, might rather have brought the Opinion of their Holiness into Question. But that it seems was so certain, so well known, so unquestionable, that he might safely ground his Argument upon it. And yet, methinks, there was the same Reason to dispute one as well as the other, had not some customary Privilege made the Difference, and what that Privilege was, the true Notion of Holiness will discover.

The best Notion of Holiness in general that I have yet met with, is from the Learned and Judicious Mr. Mede, Disc. 2. who makes it to consist in Religious Separation and Discrimination from other Things; which in Opposition thereto, are called Common. I would ask then by what

other Means or Privilege the Infants of Christian Parents can be eminently discriminated from the Children of Infidel Parents; so as in the Language of the Church to be called Holy; but by being baptized? In this Interpretation, the Coherence and Purport of the Apostle's Argument is ealie and plain, which otherwise is unintelligible. The Children of Gentile Parents are *common and unclean*, in St. Peter's Sense, mentioned above, *Acts* 10. 14, 15. (*i. e.*) not yet to be admitted to the Seal of the Covenant, but the Infants of Believers are holy and may be baptized. And thus also the unbelieving Husband is sanctified by the believing Wife, in that he who is an Unbeliever has his Child baptized because of the Faith of the Mother, as much as tho' both Parents were Christian.

And this is a good Argument of the Innocence of their Cohabitation: For if the Church admits the Child of an unbelieving Husband to Baptism, because the Mother is a Believer, the Cohabitation of those Parents of whom such a Child is born, cannot be thought unlawful, upon the Account of their Religion. Thus every Thing in the Words is Intelligible and Plain, and if this be a true Interpretation, here is Proof that the Baptism of Infants was in use in the Apostles Time.

But you, Sir, have sent me some Objections, and another Interpretation of this Place: Both which shall be considered. I shall begin with the Objections.

*Object. 1.* It is objected, That *there is no other Holiness here attributed to the Children, than what is ascrib'd to the unbelieving Parent; for, as the Children are said to be holy, so it is said of the unbelieving Husband, or Wife, that he, or she is sanctified, or made holy; and therefore as much ought to be baptized.*

*Ansiv.* But where's the Force of this Conclusion? You seem from hence to infer, that there is the same Holiness in both: But, why so? Are there not several Degrees or Kinds of Holiness, or Religious Discrimination? Are not all Christians holy by their Profession? In which Sense St. Paul calls them *ἀγιοι*, the *Saints or holy Ones* by way of Distinction from other Men: And are not all true Christians holy by a real Sanctification of God's Spirit? And yet these are not the same. Again, Are not all that minister at the Altar, holy in a third Sense by their Office? There is then an internal, and there is an external Holiness; there is a real, actual Holiness, consisting in Faith and Obedience, by the Sanctification of the Spirit; and there is a relative Holiness, consisting in Separation by Profession, or Privilege, or Office. Here then are different Degrees of Holiness ascrib'd to different Persons, according to their several Circumstances. The Holiness of the Believer is of one Kind; that



that of the Unbeliever of another; that of their Children of a third: And so this Objection can be of no Force in that its founded on this gross Mistake; That the Holiness is the same in all!

*Object. 2.* It is objected, That the Holiness, or Sanctification of the unbelieving Parent is mentioned by the Apostle as The Cause of the Childrens Holiness: *Otherwise*, (i. e.) were it not that the Unbeliever was thus sanctified, *your Children were unclean, but now are they holy*. Consequently, say you, there is a stronger Argument in this Text for baptizing the unbelieving Parent, than the Children; *Even as The Cause is more noble than the Effect*.

*Answer.* I answer; If it had been said *One Cause* of the Childrens Holiness it had founded better; because *the Cause* looks as tho' it were the chief or only Cause, in which Sense the Assertion is not true: For, the Logicians have justly taught us to distinguish that there is a principal Cause, and a less principal Cause. The Holiness of the unbelieving Parent is at most but a less principal Cause of the Holiness of the Children, or a Cause *sine qua non*; *otherwise were the Children unclean, but now are they holy*. And if this be St. Paul's Meaning; yet then in this Sense, the Conclusion will fail. For, whereas it is alledged, that on this Account, the Words are a *stronger Argument for Baptizing the unbelieving Parents, than their Children, even as the Cause is more noble than the Effect*: Here lies the Weakness of this Objection; which is, indeed, a downright Fallacy; for it is not the *less principal*, but the Principal Cause only that is nobler than the Effect. 'Tis one of the Maxims of Logic, that the less principal Cause, *Semper est deterius effectu suo*, is always less noble than the Effect. There can then be no Force in this Conclusion, unless Men will assert, that the Holiness of the unbelieving Parent, is the Principal Cause of the Holiness of the Children, which is more than St. Paul ever said.

*Object. 3.* It is objected, That a Fœderal Holiness cannot be intended here, unless it be supposed, that the unbelieving Husband or Wife is in the Covenant of Grace.

*Answer.* But why so? I have already shown, that their Holiness is not the same; the one therefore may be a Fœderal Holiness, and the other not; and, so this is a false Deduction.

*Object. 4.* Another Objection is, That if here he meant a Fœderal Holiness, whereby Infants are set apart from the rest of the World, as Members of Christ's Church, they ought to be admitted to the Lord's Supper also; which Ordinance is no less a Duty, and Privilege of every Member of Christ's Church than Baptism. And therefore says Mr. A—  
*It is well known that among the Ancients, Infants were for a time admitted*



to this Sacrament, as well as to the former: But seeing none now to the Latter, why to the Former?

He who makes this Objection, has furnish'd me with an Answer to it, and says, That *Self-examination is urged as a Bar in this.*

But if this be all, I shall not thank him for the Invention. There is another, and I am perswaded, a better Argument drawn from the different Nature and Design of these Two Sacraments. For Baptism is a Sacrament of Initiation; the other of Confirmation. And, tho' God may, and does of his abundant Grace admit Infants into his Covenant; yet the Renewing of this Covenant is founded on a Supposition of our Frailty; who, more or less, do all transgress the Conditions of our Baptismal Vow, and impair our Hope. The Lord's Supper therefore was intended, the stronger to oblige Men to actual Faith and Repentance, after the Violation of their first Vow, and to administer Comfort in our Penitential Sorrows, in the Commemoration of our Saviour's Passion.

This Sacrament therefore in the very Nature of it always supposes actual Faith and Repentance, which Baptism does not. Actual Faith and Repentance are not universally necessary to Baptism, as I have proved above, but where Sin and Infidelity have gone before. For he that has never sinn'd, has nothing to repent of. And the Innocence of the Person then is a sufficient Qualification for Baptism, where there is a rational Hope, that he shall afterwards believe and obey the Gospel. But the Lord's Supper, which was design'd for the Renewing, and Confirmation of our Vow, supposes both that Vow to have been broken, and that Breach to have been repented of.

There is not therefore the same Reason for admitting Infants to the Lord's Supper as to Baptism; because the different Nature and End of each Sacrament shows the One to be proper, and the other not. For which Cause that Custom is now left off.

I think then Mr. A—'s Objections against my Interpretation of this Text appear to have very little or no Force. I desire now that my Reasons against his Interpretation of the Place may be as fairly considered, and as impartial a Judgment pass'd upon them: Which is most agreeable to the Context, and the Force of the Apostle's Argument and Design. His Interpretation is this; *The Scope of the Apostle determines the Sanctification or Holiness of the unbelieving Husband or Wife to be no other than Matrimonial Holiness, or Chastity; in Opposition to Uncleanness, or Fornication, (in which Sense it is taken, 1 Thess. 4. 3, 4, 7. and consequently by the Holiness of the Children flowing from it, we may understand no other than Legitimacy, in which*

*Sense*

*Sense we read of a godly or holy Seed, Mal. 2. 15. So that St. Paul here brings Two Arguments to prove the Marriage to be good. 1. Because the Unbeliever (ἡγιασται) hath been sanctified, not by, but to, or unto the Believer by being joyned in holy Matrimony; and consequently a Divorce would be contrary to the Law of Christ, unless for the Cause of Fornication. 2. (Ab absurdo) from the Absurdity that would follow should they separate upon the Account of Religion, thereby disowning their Marriage, and consequently bastardizing their Children; which the Apostle, supposing them unwilling to do, advises them to continue with their unbelieving Husband or Wife, notwithstanding their Differences in Religion. Thus this Text Mr. A— says is expounded by Melancthon, Camerarius, and Musculus, who also cites St. Jerome and Ambrose for it; acknowledging, that he had formerly abused it against the Anabaptists. So that it seems in this, we must consider both the Interpretation, and the Authorities produced to confirm it. As to the Argument I have these Things to offer :*

1. That such a Sense is put upon these Words, as some of them are never found to have in all the Holy Scripture. For, tho' it is true, that *Holiness* is sometimes used for *Chastity*, and particularly, 1 *Thess.* 3. 3, 4, 7. in Opposition to Fornication; yet *Uncleanness* is never taken for *Illegitimacy* or *Bastardy* in a literal Sense, as it is here rendred by Mr. A—. As to what is alleged concerning a *godly or holy Seed, Mal. 2. 15.* which Mr. A— by the Authority of *Calvin*, and other Learned Interpreters, would understand to be *Legitimacy*; let those learned Interpreters be who they will; it is very plain, that they must take *Legitimacy* there not in a Literal Sense, but Figurative, according to the usual Language of the Prophets, who often express Idolatry by Whoredom and Fornication, and call the *Revolting* into it the *Marrying a strange God*; and *going a whoring after Idols*, *Ezek. 6. 9.* St. *Jerome* and the *Chaldee Paraphrase* by the holy Seed, understand the Posterity of *Abraham* in Opposition to the Gentiles; and the former says, The Prophets Purpose here was to reprove the *Jews* for Marrying Wives of the Idolatrous Nations, and he grounds this Interpretation on *Ezra 9. 2.* And if this be good, the *holy Seed* is the People under Covenant with God in Distinction from the Gentiles.

And therefore I say again, that tho' *Uncleanness* is used in the New Testament for Fornication and Sensuality; yet not once for *Bastardy*, nor *Holiness* for *Legitimacy*. But, I think, I may say, that whenever these Words are used, and especially when they are set in Opposition one to another; *Uncleanness* denotes something of the vile Pollutions that were common among the Idolatrous Heathens; and *Holiness*, when attributed to Persons, always includes something of Distinction and Dis-



Discrimination from the Heathens, either by way of Personal Excellence, or of Privilege. And therefore;

2. It is easie to shew, that as these Words are not used for *Bastardy* and *Legitimacy* in any other place of the New Testament, so that they cannot have any such Signification here. Mr. A— says, That St. Paul here speaks of *Matrimonial Chastity in Opposition to Fornication*; and that his Design was to shew, that the Marriage was good notwithstanding their Difference in Religion; and that they were therefore under no Obligation to separate on that Account; which seems plainly to be one of the Scruples about which the Apostle wrote. The Christians, indeed, had Scruples about their Cohabitation with Infidels; But how does it appear that the Scruple was, that after their Conversion to Christianity, their Marriage was no longer *valid or good*? How does this appear? Their Scruple was, I confess, whether or no they were to separate on Account of their Difference in Religion: But the Ground of that Scruple was not any Fear that their *Marriage-Contract was invalid, and their Cohabitation to be deem'd Fornication*; but a Tenderness upon Account of the Unbelievers being an Infidel and Idolater; left by so near an Alliance to such an one, they should seem either to run into Danger, or to partake of the Pollution and Guilt of Idolatry and Unbelief: This is agreeable to the Apprehensions which we find that the Primitive Christians had. An Instance of which *Justin Martyr* gives an Account of: Of a Woman, who upon her Conversion to Christianity finding that she could not reclaim her Husband from the abominable Lewdness of his Heathen Life, would be divorced from him, and tho' at the Importunity of her Friends, she continued with him somewhat longer; yet finding he grew worse, *ὅπως μὴ κοινῶνς τῶν ἀδικημάτων καὶ ἀσεβημάτων γένηται μένῃσα ἐν τῇ συζυγίᾳ, &c.* lest she should be Partaker of his Iniquities and Impieties by cohabiting with him, and being Partner with his Table and Bed, she gave him a Bill of Divorce, καὶ ἐχρίσθη, and was parted from him. This remarkable Instance shews what the Apprehensions of the Primitive Christians, as to this Matter were, and gives no small Light to the Debate now in hand.

And that such as this was, in Truth, the Case upon which St. Paul there treats, is farther evident from the Coherence of the Text with what goes before.

The Questions upon which St. Paul wrote were several: First, Whether Christians should then Marry, which he rather dissuades as that which would more engage them in the Affairs of the World, and make them less willing to suffer Persecution. This he mentions both in the Beginning and End of the Chapter; but then with this Restriction, that they



they should rather marry, than be subject to impulses of *burning Lusts*, Ver. 9.

Next to the Married, he declares, that they are bound by the Law of God, not to separate, if they can avoid it. *To the Married I command, yet not I, but the Lord; Let not, &c. Ver. 10, 11.* Then comes the Case now in hand concerning those who were Married, but not both Parties as yet converted to Christianity; and among them it was a Question whether their Difference in Religion was a just Cause of Separation. Now, I say, had the Ground of this Scruple been an Opinion, or Fear, that their Continuance in that married State had been equal to Fornication or Uncleanness: *St. Paul* who knew very well that their Difference in Religion made no such Alteration in the Case, would never have usher'd in his Determination with, *thus speak I, not the Lord*, but thus, *not I, but the Lord*, as *V. 10.* It is not credible, or morally possible, that He, who was immediately influenced by the Holy Ghost in the Execution of his Apostolic Office, should only give his Conjectural Judgment, or merely Prudential Determination, in a Question: In which both he and they were afore determined by the express Law, and Institution of God; and in which he knew himself to be so determined. *To the Married command I, and yet not I, but the Lord: Let not the Wife depart from her Husband, Ver. 10.* Especially, if the Consequence of their Separation would prove so pernicious, as to Bastardize their Children, (as *Mr. A*—supposes:) He was the more oblig'd to determine them by the Authority of God's Institution, or Law. It is, I say, incredible, that he should usher in the Determination of so important a Question, only by a Conjectural Order, that could not determine their Conscience: For, seeing it was but *St. Paul's* Order, and not God's Command, it could not determine the Good or Evil of the Thing. Had therefore the Question been, what *Mr. A*—supposes it, *St. Paul* must have determined it by God's Authority, and not by his own only; so that the very Manner of the Expression plainly proves, that the Question was only about the *Danger* of Cohabiting with an Infidel, and an Idolater: And if this be the Case, *Mr. A*—'s Interpretation of *Holiness* by *Legitimacy* cannot be good. For Divorce in this Case can never bastardize the Children, that is only done by the Original Illegitimacy of the Marriage-Contract. And so far is *St. Paul* from asserting what *Mr. A*—affirms, that *Divorce would be unlawful*, that he, if the Unbeliever *will not cohabit*, leaves the Christian at liberty to *separate*; which he would rather have dissuaded, if a Separation had been against the Law of Christ, and made their Children Bastards.

As to the Authority of some Commentators, *Melancthon, Camerarius,* and *Musculus*, who are alledged to Countenance this Construction; What does it signifie, when it appears thus plainly to be contrary to the Use of the Phrase, and the Coherence of the Place? And that it does so, will be more plain, if we observe,

3. That Mr. *A—*'s Interpretation destroys the Force of St. *Paul*'s Argument, which our Notion of Holiness confirms. Mr. *A—* says, St. *Paul* proves their Marriage good by Two Arguments: First, Because the Unbeliever *hath been sanctified to, or unto the Believer (i. e.) joyned in holy Matrimony.* If he means that, because Matrimony is an holy State, therefore their Cohabitation is lawful notwithstanding the one Party is not Christian, I can go along with him: But when he makes St. *Paul* to argue, Secondly, *Ab absurdo*, that if *their Marriage and Cohabitation be lawful, therefore a Divorce would be contrary to the Law of Christ, and bastardizes their Children:* Here I doubt he perverts St. *Paul*'s Sense in many respects; for, as I have hinted above.

1. St. *Paul* does not say in this Case, *that a Separation would be contrary to the Law of Christ.* So far from it, that he does not determine it by God's Law, but by his own Opinion. *V. 12. But to the rest speak I, but not the Lord, If any Brother hath a Wife that believeth not, &c.*

2. He is so far from declaring their Separation to be a Sin, and *such a Sin as Bastardizes the Children*, that he only gives his Advice in case both Parties agree to Cohabit: *If she be pleased to dwell with him, V. 12. and if he be pleased to dwell with her, let her not leave him, V. 13.* But if they disagree about Religion, they may part, *If the Unbelieving depart, let him depart. A Brother or Sister is not in Bondage in such Cases, V. 15.*

3. As I have prov'd, that the Question was not about the Validity of Marriage, but of the Lawfulness and Expedience of their Cohabitation: So Mr. *A—*'s Legitimacy puts such a Consequence on St. *Paul*'s Assertion, as does by no means follow; for it is only the Invalidity of Marriage that Bastardizes the Children, but Divorce alone does not.

In a Word, Mr. *A—*'s Sense of St. *Paul*'s Words makes St. *Paul* to contradict himself; for it makes him to declare such a Separation contrary to God's Law, and injurious to the Children, in the 14th Verse, which it is plain, that in the 15th he consents to; and which in the 12th he says, he did not determine by the Authority of God's Laws, but only by his own Authority.

But taking the Holiness of Children in our Sense, for admitting them to Baptism, it makes the Apostle's Argument strong and clear: For the Holiness of Children born in such a State, is a very good Proof, that their Cohabitation was Lawful and Innocent. 'Tis as much as if St. *Paul* had

had said; *As to the Case of those married to Unbelievers, the Practice of the Church in the Admission of the Children of such to Baptism, as well as the Children of those Parents who are both Christians show what our Opinion is of their Cohabitation: The Unbeliever is Sanctified in this respect by the Believer; else were the Children of such common and unclean, like the Children of Infidels; but now are they holy, or in Malachi's Phrase, an holy Seed, and admitted into the Covenant of God in Christ by Baptism; as well as the Children of those Parents who are both Believers.*

I profess with Sincerity, that I cannot find out any other Sense of the Place that will agree with the Apostle's Scope and Design. And when it thus appears, that after Mens Sedulous Endeavours to evade the Testimony of this Place, their Objections are of no Force, nor can any other Construction be devised, that will well agree with the Scripture-Phrase, and be consistent with the Scope and Design of *St. Paul's* Determination in this Case: Methinks it adds very great Authority to my Argument, makes the Force of it much more considerable; and must be admitted as a good Proof that Infants were baptized in *St. Paul's* Time.

But the Thing now in Debate, being whether it was the Apostles Practice to baptize Infants: I think it will be very proper to show what early Discoveries we have of it in the Writings of the Primitive Fathers. For let Men that are Conscious of the Testimony of Antiquity against them never so much decry the Authority of the Fathers, and the Primitive Church; and tell us, that *the Mystery of Iniquity began to work in it very early*; nothing of that should derogate from their just Esteem. The Mystery of Iniquity began to work in *St. Paul's* Time, and yet, I hope, that does not lessen his Authority. So neither do all the Heresies, and Hæterodox Opinions of the first Ages derogate from the Authority of the Fathers. in that they proceeded from Men out of the Communion of the Church; and were opposed by the Fathers, with that Vigor, Constancy, and Zeal; which makes their Testimony, both in Doctrines and Practice, highly to be valued.

For this Reason, I say, it is remarkable how early we find plain, and undeniable Evidence of the Baptism of Infants. From the Death of *St. John* for some Years we have no Christian Writings extant, except a few short Epistles. In which we can no more expect a particular Account of all Apostolical Practices; than, as I said before, we can hope for a particular History of the first Ages of the World in the first Five Chapters of *Genesis*.

But one of the first of the Fathers that wrote in any considerable Bulk, was *Irenæus*, and his Evidence is very express in this Case: For he has these Words; *Omnes enim venit (viz. Christus) per semet ipsum salvere: Om-*



nes, inquam, qui per eum renascuntur in Deum, Infantes, & Parvulos, & Pueros, & Juvenes, & Seniores. Ideo per omnem venit aetatem, & Infantibus factus Infans, sanctificans Infantes, in Parvulis Parvulus, Sanctificans hanc ipsam habentes aetatem, Adv. Hær. lib. 2. c. 39. The Design of the Father in this Place, was to lay open the Fantastick Conceits of the *Valentinians*, who pretended that their *Æons* were prefigured by the Years of Christ's Life before his Baptism; and that what they dreamt of the Passion of the Twelfth *Æon*, was signified by Christ's Suffering the Twelfth Month; to support which Notion, they asserted that Christ Preached but one Year after his Baptism.

These were the Heretic's Fantastick Dreams; to confute which, *Irenæus* first shows that Christ was at *Jerusalem* Three several Passovers after his Baptism; and consequently must have Preach'd above one Year, in that he begun it upon his Baptism, and continued it to his Death.

Then he shows, that Christ pass'd thro' the several Stages of Humane Life; *Omnem aetatem sanctificans per illam quæ ad ipsam erat similitudinem*, that he might sanctifie every Age by his own Likeness thereto: For, says he, he came to save all by himself; all I mean that are regenerated by him to God; Infants, Little Ones, Children, Young Men, and Old. For this Reason he pass'd thro' every Age, and to the Infants he became an Infant, sanctifying the Infants; and to the Little Ones, a Little One that he might sanctifie those of that Age. Which Words were purposely desigued to declare, that the Salvation purchased by Christ belongs to all Ages or Years whatever, whether Infants or Old Men, who are Members of Christ's Church.

*Tir. 3. 5. See Just.  
Mart. Apol. 2. p. 94.  
Edit. Par.*

*Omnes qui per eum renascuntur in Deum*; all that are Regenerate, or born again to God by him: Which is the very Expression that *St. Paul*, and the Ancients after him, use for Baptism. And it appears here to be added, to put a Limitation to the Assertion; that what he

says he means peculiarly of Christians, that have been by Baptism admitted into the Covenant. *All that are born again unto God by him; Infants, Babes, Children, &c.* nor are Infants capable of being born again unto God by Christ, any other way, that I know of, but by Baptism.

So that I do not see how it can be evaded, but that this single Evidence must be acknowledg'd a sufficient Proof, that the baptizing Infants was a Thing in Practice when *Irenæus* wrote this Book: For otherwise this Assertion could be neither pertinent, nor proper.

It may not therefore be amiss to show how early this was, and how very improbable it is, that such a Custom should so soon prevail; unless it had been received by a certain Tradition from the Apostles them-

themselves. *Irenæus* wrote this Book about *A. D. CLXXX*, which was but about Fourscore Years from the Death of *St. John*, who died in the Third Year of *Trajan* (i. e.) about *A. D. 100*. And *Irenæus* was so far Cotemporary with *Polycarp*, who was a Disciple of the Apostles, and convers'd with many of those who had seen Christ, and by them was made Bishop of *Smyrna*, in *Asia*: That he says, he had seen him, ἐν τῇ πρώτῃ ἡλικίᾳ, when he himself was but a young Man. He must write this Book then in the very next Age after one that had been Contemporary with the Apostles. And this I think is very early.

Bishop Pearson,  
Op. Posthuma.  
Dil. 2. c. 14.

*Iren.* 1. 3. c. 3.

It can hardly be supposed that any corrupt Practice should be introduc'd, but *Polycarp*; who was Instructed by the Apostles, and taught what he had learnt of the Apostles, and what the Church had delivered to him, and what alone was true, as *Irenæus* speaks of him: Would zealously have opposed it,

Lib. 3. cap. 3.

and have had Authority to reject it. There is no Probability that any great Innovation should be introduc'd while a Cotemporary and Disciple of the Apostles was yet alive. There is then only from the Death of *Polycarp* to *Irenæus's* writing this Book, for the introducing this Practice, if it was introduced. And that, at most, is but about Thirty Two, or Thirty Three Years. For Bishop *Pearson*, who places the Martyrdom of *Polycarp* earlier than other Men, asserts, that it was *A. D. CXLVII*. And can it be thought that any great Innovation should be made in *Irenæus's* own Time, and he either not know it, or not reprove it? Can those who think the baptizing Infants such a Corruption, such a Violation of Christ's Institution as, they conceit, to destroy the true Being of a Church; to deprive the Ministers of God of all just Power of Ministering in holy Things; and to make Communion with us, in our Sacraments, unlawful: Can they, I say, imagine that those Fathers whose Glory it was to do all Things according to the Instructions of the Apostles; should suffer such an heinous Innovation to come in among them, and be received; and never make any Complaint, nor any Opposition to it? Would not *Polycarp*, who was Instructed of the Apostles themselves, have opposed it, had it been in his Time? And would not *Irenæus*, who says, that only those Things are true, which the Church from the Apostles delivered; would not he, I say, zealously have oppos'd it, had it been in his Time? When therefore we find him speaking of it as a known Practice, I appeal to all impartial Men, whether it is not Rational to believe that the Fathers, and the Primitive Church receiv'd it from the Apostles themselves.

Opera. Posthuma.  
Dil. 2. c. 20.

You ought then, *Sir*, to be very tender in Charging all Christians from the Apostles Times for Fifteen Hundred Years together; with *not being a lawful Church, nor such, with whom one may Lawfully hold Communion in the Sacraments.* This should not be done without very good Proof. Other Errors and Corruptions that have been found fault with, and wanted Reformation; we know when, and how they were introduced. And before this is so Positively affirmed to be a corrupt Innovation, you ought to show us, about what Time, and by what Means it came to prevail; rather than decry the Authority of the Fathers that bear Witness to this as an Apostolical Practice.

I might confirm this from the Testimony of others, and particularly of *Tertullian* in the next Place; who altho' he seems not, I confess, to approve it, as he was in many Things particular in his Judgment; yet even in his Dislike he undeniably attests that it was then in Use. But the Testimony of Antiquity has been sufficiently insisted on by others. I shall therefore add no more, but leave it to your self to consider, and to the World to judge; whether your separating from our Communion upon the Account of a Practice so agreeable to Christ's Institution, and the Ancient Usage of the Church, be not more owing to the Prejudice of Education, than to the Force of Reason, or the just Merits of the Cause. I am

SIR, your Humble Servant.

## F I N I S.

### E R R A T A.

P. Ag. 2. l. 30. read enjoys. p. 6. l. 19. r. Capacity. l. 34. dele first. p. 13. l. 28. r. really. p. 15. l. 1. r. assert. p. 16. l. 26. r. at all. p. 17. l. 15. dele ? p. 24. l. 10. after *Wife*, add, (i. e.) the Sanctimony of the Conjugal State is attested.

## A D V E R T I S E M E N T.

A DISCOURSE of FORNICATION: Shewing the Greatness of that *Sin*; and Examining the Excuses pleaded for it from the Examples of Ancient Times. To which is added, an Appendix, concerning *Concubinage*; As also a Remark on Mr. *Butler's* Explication of *Heb.* 13. 4. in his late Book on that Subject. By *John Turner*, M. A. Printed for *John Wyat*, at the *Rose*, in *St. Paul's Church-yard*.











